The LUTHERAN

LEARNING TO WALK

College students are helping him

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LESSON IN SONG

When the storm was at its height I had a lesson in faith, humbly taught.

As the storm approached it seemed that—people, trees, animals and birds—were waiting breathlessly. The limbs of the great trees looked like boxers sparring with the wind. The rain was jumping up and down on the streets and sidewalks. Lightning flashes constantly filled the room where I was sitting.

The thunder was shaking the world as a mother shakes a naughty child. I was trembling with fear, for I was alone in the house. After fifteen minutes the storm began to fade to the southeast.

It was then that I heard it!

It was a bird and he was singing at the top of his voice.

As I looked out of the window, I saw him sitting on a swaying branch, his head pointing toward the heavens, and his throat quavering with song. There were no walls or roofs to protect him from the wind and rain and there was water dripping from his tail feathers—but he sang!

Was he thanking God for the rain? Thanking God for his safety through the storm? Or was he proclaiming God's almighty power? It was something I will never forget.

—ARLENE B. LOHR

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THE CHURCH IN THE NEWS

Polish rift widens

Two years ago riots and threats of civil war wracked Poland and brought the danger of Soviet military occupation. For Poland to continue its existence as a separate country, an understanding between the Roman Catholic Church and the Communist government was necessary, two men believed.

The two — Communist Party boss Wladyslav Gomulka and Cardinal Stefan Wyszynski — worked out a church-state pact. Under its terms, the church would be free to carry on all ecclesiastical activity but would take no part in political affairs. Religious teaching would be permitted in the schools.

After two years of rocky going, the truce seemed this month in danger of foundering. All the old antagonisms between church and state plus some new ones were being raised. The cardinal, who had spent three years in Red prison for alleged abuse of authority and anti-government activity, was being accused of similar "crimes" by the government-controlled press. Government agents swooped down in what churchmen called a "brutal attack" on the monastery at Jasna Gora, a particularly sacred spot for Polish Roman Catholics. They seized printing equipment and religious literature which they branded as "anti-state."

Contest for power seen

Behind the midsummer moves against the church lay a deeprooted struggle for the allegiance of Poland's peasants, observers reported. When many peasants were left homeless by early-summer floods, for example, the government had prevented church distribution of relief supplies sent by American charitable organizations. Though the supplies were addressed to the cardinal, the government had demanded a share in the credit for distributing them.

Increasing strength of the church was also enabling it to embarrass the government by pressing for return of properties seized by the Reds. Churchmen accused local Communist authorities of obstructing religious teaching in schools.

Any organization not acceptable to the Red Party is outlawed in Poland. State officials charged that priests were gathering hundreds of laymen into "altar guilds" which were really political groups. The Red press added charges that the church was fostering immorality by not recognizing civil weddings and said priests were trying to "turn back the wheels of history" by their "right-wing, retrograde and reactionary spirit."

Pilgrims must walk

Aside from the violent sputterings of the Communist press, focal point of the conflict in August was the shrine of the Virgin Mary at the Jasna Gora monastery in Czestochowa. National pilgrimages to the shrine on Aug. 15 and 26 usually brought out more than a half million worshipers.

To prevent "possible disorders" at the huge religious spectacle, government agents took steps to prevent the pilgrimage. Prime Minister Josef Cyrankiewicz ordered that between Aug. 15-17 no free days, holidays, or emergency leaves could be granted to workers. The three-day period covered the main holidays of the Jasna Gora pilgrimage. State railways also announced that they would cut their schedule of trains to Czestochowa because of "technical difficulties" instead of putting on extra trains as had been done in previous years. Despite these obstacles, groups of pilgrims walked hundreds of miles to attend the festival. More than 100,000 got there.

Cardinal Wyszynski responded to the government pressure by ordering three months of special daily prayers in protest against attacks which "disparage the honor of Our Queen, Lady of Jasna Gora," in the "spiritual capital of the nation." The prayers will be said at every mass and every evening, bringing the issue to the notice of all churchgoers.

Churchmen get around

No churchman had yet been shot into space, but many moved around the world this summer as though rocket-propelled. The Apostle Paul, great missionary traveler that he was, could not have imagined the distances covered by agents of the church he served.

Dr. Otto Dibelius, 78-year-old Berlin bishop, turned up one week at the Lambeth Conference in England, the next week at a world Sunday school meeting in Tokyo, Japan. Russian church leaders came to Holland, Anglican bishops from five continents concentrated at Lambeth, Christian educators from 63 countries traveled to Tokyo, religious liberals of many faiths flocked to Chicago. United Lutherans' indomitable President Fry

EAST AND WEST MEET across conference table at Utrecht, Holland, as representatives of Russian Orthodox Church discuss future ties with World Council of Churches officials. Conferees are M. Buevsky (back to camera), Moscow layman; Metropolitan Nikolai (white headdress), foreign affairs head of the Russian Church; Archbishop Michael of Smolensk; Metropolitan James of Melita, Greek Orthodox leader and WCC representative; John Lawrence, interpreter; Dr. Franklin Clark Fry, chairman of WCC Central Committee; WCC General Secretary W. A. Visser 't Hooft. Russians said they would recommend council membership to their church (see story on page 11).

started the summer in Alaska, talked with the Russians in Holland, returned to his desk in New York and was this week in Denmark for a World Council session.

One news-getting traveler was off-beat Bishop Homer Tomlinson of the U.S. Church of God, who visited world capitals, set up his portable throne, donned an aluminum crown and proclaimed himself "King of the World." Outside the Kremlin in Moscow, passersby viewed him with amusement. On the steps of Washington's capital, police chased him away as a "publicity seeker."

Bishop proclaims basic unity

Major challenge to Christian education today lies in Communist-dominated countries, Bishop Dibelius of Berlin told 16,000 delegates and visitors at the World Convention on Christian Education held this month in Tokyo. In Communist lands the state controls all education, the churchman said, and Red teachers forget that "man is the highest embodiment of all living entities created by God."

Churches must review their educational policies in the light of present conditions, Dr. Dibelius said. They must find a way to educate youth for Christian service "which emphasizes man's liberty," rather than for service to the state.

At a youth rally, the Berlin bishop said Communists would never be able to change the thinking and feeling of Christians in both East and West Germany. "Christ is one, and Christian people are one," throughout the world, he declared.

The convention was sponsored by the World Council of Christian Education and Sunday School Association. The 3,200 delegates represented church groups in more than 60 countries. Chosen as president was Methodist Bishop Shot K. Mondol of Hyderabad, India, succeeding Lord Mackintosh of Halifax, England.

Influence of home stressed

Growth of Christianity depends mo than ever on parents and Sunday scho teachers, an American churchman to the convention. Dr. Nelson Chappell New York asserted that growing nationa ism in Asia and Africa was wrestin schools "from Christian control to th control of secular governments."

"Christian leaders now see that mo adequate programs of Christian educa tion must be provided in the local churc and in the home," he continued. "Wit Christian schools in the past demandi so much time and energy from the lea ership of the churches, the opportunit in the home and the local church ha been neglected."

The one "big problem" in Africa the relationship between whites and N groes, Dr. Christian Baeta, chairman Ghana's National Christian Council, to delegates. The "world revolution" ha improved the lot of the ordinary man i the last decade, he said, but "evil come with good things." He asked that educa tional materials be based on the "realitie of human life and not on shadow fancies."

ULC income up 39 per cent

The news was good in the United Lu theran Church's treasurer's office thi month, but not good enough. Receipt from synods for ULC apportionmen during the first six months of 1958 to taled $4,193,865, an increase of 39 pe cent over the same period in 1957. T meet the church's $15 million goal for it 40th anniversary year, an increase o 105 per cent would be needed, ULC Stewardship Secretary Henry Endres pointed out.

"September and October will definitely indicate what we'll do," Dr. Endress said "and the extra efforts of at least 27 synod

DR. HENRY ENDRESS
Waiting until October

through anniversary offerings will give an added push over the top."

Five synods—Florida, Iowa, Michigan, Pacific Southwest and West Virginia—had contributed more than 40 per cent of their year's apportionment during the first six months, indicating that they were well on the way to reaching the 100 per cent mark. Eight others had remitted more than 30 per cent, giving them a good chance to reach their goal by an extra effort late in the year. Last year 18 synods topped 100 per cent.

Almost 8 million Lutherans

Membership in the Lutheran churches of the United States and Canada is nearing 8 million, the National Lutheran Council reported this month. Total reported by the 16 Lutheran bodies at the end of 1957 was 7,866,320. Increase for the year was 248,019 members. Rate of growth in 1957 was 3.3 per cent, the same as in 1956, the Council reported.

Fastest-growing major bodies were the Evangelical and American Lutheran churches, both now merger-bound. Each had a 3.8 per cent increase. The Lutheran Church—Missouri Synod gained 3.5 per cent and the Augustana Church 3.4 per cent. The United Lutheran Church, largest of the 16 groups, gained only 2.6 per cent but reported a year-end total of 2,395,611. Missouri remained second with 2,228,133 members.

The 17,712 congregations owned property valued at more than $1.6 billion, but indebtedness was $275 million. Total congregational expenditures amounted to $363 million.

Separate statistics for Canada showed 238,582 baptized members in 1,044 congregations. Canadian congregations own property valued at $32 million, with annual expenditures of $6.4 million.

Liberals may vote merger

The American Unitarian Association and the Universalist Church will poll their members next February to decide if the two groups should unite, it was announced this month. Negotiations looking toward union of the two bodies have been conducted since 1955. There are about 105,000 Unitarians in the U.S. and about 75,000 Universalists.

Neither group subscribes to belief in the Trinity or in the divinity of Christ. Unitarianism was founded early in the 19th century by William Ellery Channing. The first Universalist Church in America was organized in Gloucester, Massachusetts, in 1779. Since 1953 the two churches have been working together as the Council of Liberal Churches. Neither is eligible for membership in the National Council of Churches because they do not adhere to the basic Christian beliefs.

If approved, the merger will go into effect in 1960 with the new body to be known as the United Liberal Church.

Christianity is chided

Christianity is a "minority movement" in influence which "no longer shapes" life today, Dr. Wilhelm Pauck of New York's Union Seminary told a meeting of the International Congress for Liberal Christianity and Religious Freedom, held at Chicago under the auspices of the Unitarians and Universalists.

"Large numbers of persons" have deserted Christianity because "the churches have refused to demythologize the Gospel, to understand themselves in terms of historical change, and to undertake the task to effect reinterpretations which historical change demands," Dr. Pauck continued. He said churchmen were unwilling to "subject the Bible to a full study."

Attending the congress were representatives of Judaism, Islam, Buddhism, Hinduism and Christianity from 20 lands. They heard Sir Muhammad Zafrulla Khan, a judge at the World Court at The Hague, Holland, declare that the Koran, the Moslem scripture, would guide the world to peace. "The Koran, being the very word of God, is alive and dynamic like the universe," he said. "The guidance it provides not only keeps pace with the changing pattern of human life but runs in advance of such change." Other spokesmen praised Hinduism and Buddhism, citing large "areas of agreement" among the "world's five great religions."

Defines guilt

Pastors and psychiatrists both can help neurotics with guilt feelings, but their aims are different, Dr. Paul E. Meehl told a clergy conference in Minnesota. Dr. Meehl, co-director of the Ford Foundation's research project in psychiatric diagnosis, is a Lutheran layman. He i on the University of Minnesota faculty

"It is not the task of the psychotherapis to convert sinners or to reform scoun drels, but to heal neurotics," Dr. Meeh pointed out. "He doesn't assume that h is going to make the patient good."

Dr. Meehl said clergy must understan that guilt feeling and guilt are "obviousl not the same thing." Guilt, he said, "is moral concept, or in other situations legal, forensic or theological concept while guilt feeling is a psychological con cept. It is therefore possible to have guil feelings without guilt and it is also pos sible to have guilt without guilt feelings."

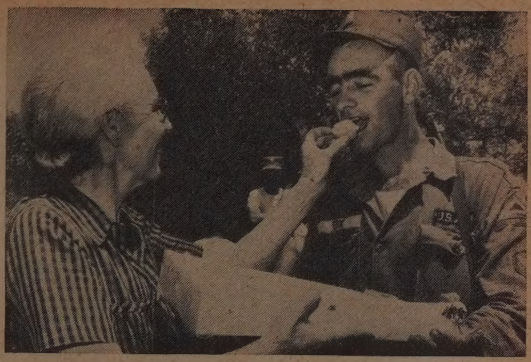
"One man can have a great deal o guilt feeling about playing checkers on Sunday morning, while another can com mit murder and feel hardly any guilt a all," the psychologist said.

Labor message asks morals rise

Christians should use their influence to promote higher moral standards in the nation's economy and to achieve protection against unemployment, a Labor Day message issued by the National Council of Churches urged.

The message commended union leaders for progress in opposing corruption in unions. "The union member is called not merely to pay his dues, but also to participate in the activities and decisions of his union," it said. "The union leader is responsible not merely for securing benefits for his union, but also for maintaining fair and democratic practices within it."

The council "welcomes the continued and recently increased efforts made by the AFL-CIO leadership in opposition to racketeering, featherbedding, and other corrupt and unethical practices shown to exist in several unions," the message continued. It said that elimination of such



HOME-MADE COOKIES are treat for SP/4 Michael Box of Brooklyn who is serving with U.S. forces stationed in Lebanon. Feeding him is Mrs. James W. Willoughby, Presbyterian missionary nurse. Nearly 50 per cent of Lebanese are Christians. Land has many Christian hospitals, schools.

practices should be completed "within the ranks of organized labor itself" and urged "organized business groups also to subject themselves to similar self-analysis and corrective action."

Nuns won't modernize

Roman Catholic nuns were urged this month to be "flexible and adaptable" but most of them are resisting efforts to induce them to modernize their garb, according to a Rome report.

In 1952 Pope Pius XII had summoned heads of women's religious orders and explained that "to serve the church as the world of today requires . . . it is not reasonable to persist in uses and forms that hinder this service and perhaps render it impossible." Only group of nuns to respond were the Sisters of Nazareth, a teaching order. They called into consultation the Italian designer Schubert, who has made dresses for movie stars and royalty. He helped them discard their black robes and the complicated pie frill which framed their faces. Their new garb is a black, ankle-length uniform with tight sleeves, a white dickey and a nurse-type cap.

Women's religious groups are likely to adopt rigid rules which they refuse to change, Bishop Lawrence J. Shehan of Connecticut commented. Those who advocate change are regarded as "a species of traitor," he said, urging the "spirit of flexibility and adaptability which enables existing organizations to grow and adapt themselves to the varying needs of each generation."

Plaque honors publisher

A plaque was unveiled at the old U.S. Subtreasury Building at Wall and Nassau Streets, New York, on Aug. 4 to honor John Peter Zenger, colonial printer and publisher.

A German Lutheran immigrant, Zenger had become publisher of the *New York Weekly Journal*. His paper's criticism of the English governor of the colony led to his arrest on charges of seditious libel. In a jury trial his lawyer, Andrew Hamilton, defended the right of publishers to "expose and oppose arbitrary power by speaking and writing truth." The jury acquitted Zenger.

The plaque reads, "On this site, August 4, 1735, John Peter Zenger was acquitted of charges that he published libelous statements about the Royal Governor of New York. The jury proclaimed truth to be a just defense against charges of criminal libel, thereby establishing the cornerstone of a free American press."

WASHINGTON

By ROBERT VAN DEUSEN

RACE TO THE MOON

WHILE President Eisenhower and Premier Khrushchev were parrying each other's thrusts in an exchange of letters, scientists of both countries were engaged in another kind of contest. Each was trying to be the first to launch a rocket which would reach the moon.

Intelligence reports indicated that the Soviets tried to send a rocket to the moon in late April, which if successful would have been announced as the climax of their May Day celebration. If this is true, Russian scientists would surely try vigorously to make their next attempt a success.

Americans' Moonshot No. 1 was a failure. A "Thor-Able" rocket in three stages, fired from the Cape Canaveral launching pad, rose only about ten miles, then exploded. Scientists awaited the next favorable phase of the moon—about a month later—for another effort to place a 50-pound satellite in orbit around the moon.

SHAPED LIKE a child's top, the satellite would contain instruments to measure magnetism, and a "scanning device"—actually a crude TV camera. The pictures sent back to earth would reveal what lies on the opposite side from the "man in the moon," whose face we can always see because the moon rotates on its axis at the same rate at which it revolves around the earth.

The decision to have the first moon rocket designed to circle the moon rather than landing on it, came from a desire not to "contaminate" the moon until as much as possible is learned about it in its natural state. Scientists are reluctant to land any radioactive material, or any low-grade living matter such as spores or virus, until after the initial studies are completed.

Failure not unexpected

ODDS AGAINST the success of the first American attempt to circle the moon were heavy. Roy W. Johnson, the Pentagon's "space boss," warned people not to hope for too much. He said the chances were only 1 to 10 that the first rocket would go into orbit around the moon.

Johnson (an Augustana Lutheran) explained that a favorable relation of the earth's and the moon's orbits occurs only during a three-day period in each month. Five consecutive monthly moon-rockets are scheduled, and he believes one of them may be successful.

Getting the big three-stage rocket thousands of miles out into space would in itself be a major accomplishment. Tough technical problems are involved in getting the third stage to approach the moon, swing into orbit by remote control, and send back clear pictures and meaningful information.

The first shot at the moon, Aug. 17, looked good for a minute. But the rocket blew up in a puff of whitish flame and smoke just 77 seconds after firing. The next attempt might be made Sept. 14-16.

Once a moon satellite is put into orbit, the next step will be to find ways of landing an instrument package on the moon's surface with a minimum of contamination. Finally, perhaps within the next decade, will come the fulfillment of man's age-old dream of "flying to the moon."

RUSSIAN CHURCH GROWS STRONGER

Maybe Russian Orthodox churchmen will decide to join World Council. Russian situation is changing

By EDMUND SCHLINK

Noted German theologian visited Russia this year and tells of church problems he found

PATRIARCH ALEXEI VOTES IN A RECENT RUSSIAN ELECTION

THE ORTHODOX CHURCH in the Soviet Union has not yet made a direct contribution to the work of the World Council of Churches. The reason lies partly in the political situation and partly in the fact that the Russian Church did not have enough first-hand knowledge of the WCC's purposes and leaders in 1948, when the Council was formed.

Since then fuller statements by the WCC have dispelled the earlier impression in Moscow that the WCC wanted to find unity in social, economic, and political action. It has now become clearer in Moscow that "unity of faith" and questions of Christian doctrine are not secondary in the WCC. The earlier refusal of the Moscow Church to cooperate in any way seems to be under revision.

The fact that the sufferings of the Russian Church in the time of persecution were borne with courage and patience has helped to show the churches of the West the real nature of Russian Orthodoxy. The quality of the church's stand helped to overcome the estrangement that existed at the end of the 19th century between the ways of life and thought of churches in East and West.

PERMISSION GIVEN to the Moscow Church to elect a new Patriarch in 1943 marked an internal improvement in the relations in Russia between church and state. Visits of churchmen from East to West and vice versa, together with the strongly theological tone of the WCC's meetings at Lund in 1952 and Evanston in 1954 further helped relationships. The

effect of WCC statements on atomic tests and nuclear disarmament has also helped to remove political objections to participation in ecumenical work.

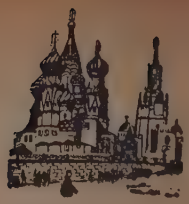
It is necessary to ask whether a fuller co-operation is possible and desirable and what the results are likely to be. Impressions gained during a three-weeks' visit to centers like Moscow, Kiev, Leningrad, and Riga are both positive and negative.

In Orthodox churches we visited, there were devoted crowds of worshipers on Sundays and during the week and there was striking evidence of deep fervor, especially at the Easter services. The quality of the ministry also was impressive. Some of the priests had worked in secular professions during the period of persecution, then resumed their theological training and became priests or monks later in life. They impressed us by their conduct of worship and their friendly attitude toward their people.

Theological students are keen and their training is thorough, including Greek, Latin, and, at higher levels, Hebrew and modern languages. The constancy and perseverance of most of the students is surprising in view of the pressure of state propaganda favoring atheism.

THE GROWING STRENGTH of the church is evident. Though its area of free action is limited, the role of the patriarch in his restored office does not seem to be monarchic and authoritarian. He stands close to the whole community of the church as the spiritual leader of its own choice.

However, the limitations set on church life must not be overlooked. Many church buildings are still in ruins or have been converted into museums. In buildings that are open for worship, attendance is high. The people stand in the service of worship and many more are accommodated in this way than in the



West. Many services are often held in the same church on Sunday and even during the week. I could well believe that, despite the small number of churches, the number of people attending services in many places is not much fewer than in one of the cities of western Europe.

Religious instruction in schools or churches is not permitted, but the "grandmothers" and the liturgy of the church are the means of teaching and are effective inside the church community. The youth outside the church are still, however, ill-informed about it and therefore more than ever estranged.

Hospitals and social work are also forbidden to the church and the most it can do is appeal to its individual members to act with charity.

Church publications are strictly controlled. Daily papers do not announce services. Permission to print theological books has not been granted. The *Journal of the Moscow Patriarchate* is largely devoted to regulations, notices, and parish news. Theological teachers have to rely on mimeographed notes. The wave of literature on scientific subjects in Russia and the quantity of antireligious books renders this situation unbalanced.

THE CHURCH is allowed to take any attitude on social and political questions so long as it does not publicly criticize or oppose the state. This does not necessarily mean that in its peace statements the Russian Church is merely an organ of Soviet propaganda. The church speaks on peace in its own way and its own in-

rests. Its pronouncements may parallel those of the state but its motives are different. It must also be remembered that the church has no objective sources of information on subjects like the war in Korea or the Middle East crisis.

All this means that the life of the church is restricted and concentrated entirely upon the service of worship. Anything it did apart from that would be described as "church propaganda" which is absolutely prohibited. Thus the Orthodox Church's firm rejection of Marxist materialism must not be expressed in the form of public polemics or evangelistic campaigns.

But in spite of the repeated attacks of state-sponsored atheistic propaganda, the church lives peacefully alongside the atheist state. The state has encouraged this relationship by a decree of 1954 requiring citizens to treat priests with respect. The decree is honored and the state's officers for church affairs are often constructive and helpful in arranging for building or for travel.

How is it that such a puzzling peace exists between the church and an atheist state—in spite of the state's atheist propaganda? Though puzzling, the question can be answered. The state has adapted itself in relating Communist dogma to the concrete demands of the situation. During the war the support of Christians was needed for national unity against Hitler, to keep the good will of the "Christian" nations and to show that the USSR was democratic. The consolidation of the Russian Revolution has also led to more conservative attitudes on sex and family and in these respects it is possible that the church is seen as a "positive factor."

The church's recognition of the state is not motivated by the desire to "emigrate spiritually into a corner" for survival. The state is recognized as one of the "powers that be" spoken of in St. Paul's letter to the Romans, chapter 13. Since the Soviet state provides order for its citizens, they should be loyal to the civic authority. This attitude has gradually gained ground, especially since the "war for the motherland" (World War II) when the churches co-operated in the struggle against the invader and in the subsequent reconstruction.

In consenting not to take any direct part in political and social tasks, the Church of Russia has been consistent with its own past, because under the Byzantine tradition and the control by the czars it had grown used to acquiescing. In addition there has never been any development of detailed social doctrine in Russia because there is nothing corresponding with the Western concern for working out detailed prescriptions from the "natural law."

Over and above all this is the vitally important consideration of the unchanged and continuing life of the church's worship. The liturgy of the Russian Orthodox Church vividly gives the worshiper the sense of God's glory, presence, and victory. The message of the cosmic victory of Christ's resurrection is so tremendous and so all-powerful that it completely transforms the relation of the Christians to their oppressors.

In this way the church lives in the strong sense of a victory achieved and a final victory of Christ to come. This is why complaints are not heard much today about the earlier persecutions of the church. The sense of Christ's victory helps the faithful to love, to bless, to pray and through this to await with confidence the spiritual defeat and transformation of their enemies.

Little girl rescued

A risky and expensive operation was necessary to sav
Robby's life. The Hilperts trusted God and the docto

GOLDEN DAYS HAVE COME AGAIN FOR THIS FAMILY

By ROBERT NEESE

IF ANYONE were to tell Mr. and Mrs. J. Roby Hilpert that faith isn't the main thing in life, chances are there would be a disagreement. They have two daughters to prove what they know is true.

Though 40-year-old Roby receives a fair salary as director of education at Iowa's state prison, the family is deeply in debt. He and dark-haired, slender Marie often wonder if ends will come close next payday. And when they buy clothing for 17-year-old Elaine and 11-year-old "Robby," serviceability as well as style must be considered.

AND YET, the Hilpert family is one of the happiest in Fort Madison.

"These are our golden years," Roby said. He glanced across the room at a very blonde child playing with a very black dog. He added, "Five years ago, we often wondered if they would be like this. That was the time I was so upset that I started for work on my days off, and poured salt in my coffee, and prayed."

Marie patted his hand. "It isn't bad now, remembering. But we felt our world come down around our ears the day we took four-year-old Robby to a doctor and he told us she was doomed."

"Coarctation of the aorta," the doctor had said. "A blockage of the body's main artery."

And with those solemn words, the Hilperts were plunged into a fight which tested faith and strength to the limit. They might have given up to weep and wait. But "give up" was a phrase which hadn't come into use in that family.

THE HILPERTS were used to battling together. They had found strength in each other in 1940 when Roby was working his way through Missouri Teachers College in Kirksville. They struggled through those lean years, with Roby sometimes putting in 20 hours a day working and studying. And when he won his degree, they moved back to Iowa, to a teacher's job at Bloomfield.

When in 1942, Roby was appointed education and athletic director at the prison, the future looked rosy. They started saving money and bought a house.

"We needed it," Roby chuckled. "Elaine was on the way." After Elaine came Robby, and the work and faith seemed to be paying rich dividends. But a heart condition changed all that.

"WE TOOK Robby to doctors and clinics by the score. Always the same answer," Roby said.

"Only God could help us," Marie added. "If we had not believed he would help us, Roby and I would simply have folded. Especially after Elaine was stricken with rheumatic fever."

Elaine, a beautiful, golden child, was in bed only a few days when the first clouds seemed to part a little. The Hilperts were informed there might be a way to save Robby's life. There was a doctor in St. Louis . . . He told the Hilperts that an expensive and risky exploratory operation would be necessary.

"We had no money left, and it meant going deeply in debt," Roby explained. "So we went ahead. The exploratory revealed that Robby could be operated on."

Roby and Marie must have felt their hearts climb in their throats on that cold, clear morning late in October when Robby went to surgery. They waited in the St. Louis Children's Memorial Hospital until nearly noon, when nurses wheeled Robby back out.

DR. DAVID GOLDRING, face lined with weariness and strain, followed. And the faint smile that lingered around his lips assured the Hilperts their prayers had been answered.

"The doctor told us 95 per cent of Robby's main artery had been blocked," Roby said, "but that her chances of recovery were good. One of us was with her for the next week, while she lay packed in sandbags so no movement would tear out the stitches."

"But it was easier then," Marie added. "Somehow we knew there couldn't be a failure."

They brought Robby home in November and found Elaine much improved. Their fortunes had started an uphill run, they thought. While both children had to

QUIET EVENING IN HILPERT HOME

remain in bed, there was a splendid and meaningful Thanksgiving in the Hilpert house.

"Remember, Roby, how we scrimped and saved to give the girls a good Christmas? It was fun, though, wasn't it?" Marie asked.

ROBY SOBERED. "And then there wasn't any Christmas for you and Elaine after all."

He was remembering that the rheumatic fever had taken its most terrible strike at the child on the day before Christmas, the day she went to the hospital. Marie collapsed the following day, and on Christmas was checked into the hospital for surgery.

Of the weeks following, Roby doesn't yet remember much, only that he went to work during the days and came home at night to take over care of Robby.

Marie squeezed his hand, then called to the blonde girl playing with the dog. "Robby, will you go up and call Elaine."

Robby skipped across the room and took the steps two at a time. Soon Robby and Elaine—healthy, sparkling children—came down the steps together. They sat on the sofa beside their parents.

TODAY the family is close-knit, working and playing together. And in spite of lack of little luxuries and in spite of difficulties, they are indeed enjoying "golden years."

✠

ONE PSYCHIATRIST has reported that though he himself does not pretend to be a religious man, he cannot help being impressed by the fact that, in twenty-five years of active practice in New York City, he has never had a patient who really knew how to pray.

—EDGAR N. JACKSON in *How to Preach to People's Needs* (Abingdon)

"The motion has been made and seconded that we dispense with the topic tonight and proceed to the refreshments. All in favor say . . . . . ."

She's cleaning up the town hall for a play the actors will give tonight

OUNG CHRISTIANS NVADE FRANCE . . .

They give their vacation time to proclaim their faith among the villages . . . by play-acting, singing, showing movies . . . . .

By LIESL ESCHENHEIMER

LAST MONTH young people went off again, setting out from Paris toward every corner of France.

They are young caravaners of the *Equipes Unionistes* (literally, "united teams") off for their seventh summer of evangelization of the towns and countryside.

"Who *are* they?" I asked Michel Wagner, the young churchman who is their secretary for the Paris area.

"We're any young Protestants in France who've listened to the words of the Bible and want to take an active part in the life of the church."

There are between 3,000 and 4,000 of these young people, ranging in age from 18 to 30. They come from virtually every part of France. Many are students, but even more are young workers, clerks, nurses, teachers, and so on.

"I wish you could see us in action. We start in the fall by deciding what areas we'll work in during the following summer (usually on the request of Protestant pastors of the region). After a year of preparation—we leave from Paris or one of the other big cities—by any means of transportation we can dig up: cars (sometimes they're thirty years old), motor scooters. If we're lucky, somebody lends us a little bus, anything at all."

"WE," HE EXPLAINED, "means the members of the various teams who work together for two or three weeks in one area. They are divided into groups of actors, singers (they have been rehearsing for months to be at near-professional pitch), movie projection teams. And last, the miscellaneous volunteers."

"We arrive in a town," explained a

member of one of last year's "miscellaneous teams," "and the first thing we do is to plaster it with posters. 'Come!' that's what they all say, and then 'Come see the play' or 'Come to the movies' or 'Come hear the concert' and finally, 'Come for an evening of fellowship, and share our joy in knowing the Lord!' "

He said that after the posters have gone up, the young people of the miscellaneous team, who are the first to arrive and who will stay all through the four or five days that the town becomes the center of evangelizing activity (the other teams stay only for a day each) start going from house to house, knocking on doors, introducing themselves to the inhabitants, sometimes organizing games for the children, and inviting everyone to come to the evenings' entertainment.

Since the towns chosen for the campaigns are well off the beaten trail for most concerts or theater road companies (many are too small even to have a movie theater), the response is enthusiastic.

The first step is the introduction of the visitors to the towns. People of the villages are often skeptical. One question comes up over and over again: "Who's paying you to do this?" But the answer is in itself a good introduction: "Nobody. We're paying our expenses ourselves for the privilege of serving God."

The first evening there is usually a concert by one of the choral groups. "Our repertoire," Antionette Loux, a member of the Halleluia Choir who sang in fifteen little villages in the Aveyron last summer, told me, "our repertoire was made up of fifteen songs. Six of them were sacred and full of joy, all of them. The nine others were secular and were about everything under the sun.

"In the first part we had mostly our secular songs, and we used the moments between them to introduce ourselves and to explain why we were there. During the intermission we came down from the stage and mixed with the audience. That was our chance to begin to get acquainted.

"The second part of the evening began with a personal testimony, always very simple. One or another of the members of the choir just talked about some experience he had had which helped him to understand the words of the Gospel. And then we finished our program.

"After it was over we stayed to talk with anyone in the audience who wanted to get to know us better."

DURING THE DAY, the second group arrives: either actors like Jean-Marc Saint with the "Gay Jugglers" or a small team to present an evening of movies. Jean-Marc told me more about his work with the players.

"We came to bear witness to our faith in Jesus Christ, and yet our plays were not at all 'religious.' We started off with three short speech-choir readings, *King Fox* and *Cubism* by Louis Berlia and *The Barrelorgan* by Jacques Prévert, then a one-act play, *Property Condemned* by Tennessee Williams, and finally *The Nô Drum,* a Japanese classic.

"But for all of us, the acting was a manifestation of our faith. After all, you're a Christian if you live for Christ. I'm only an amateur actor, but sometimes

ORS PLAYING PAUL IDEL'S "PROTEUS"

"THE WEIRD HORSEMAN" BY GHELDERODE WAS PERFORMED IN A BARN

really understood how our plays could be considered a worship service. They led us to Christ, the Lord of the troupe and our Lord. Even when we were dog-tired, he was there, helping us to live together joyously and freely the adventure that every day brought us."

THEN THE ACTORS move on. The next morning a movie team arrives. It's usually the smallest of the groups, but often has the biggest audiences. And enormous problems to face.

For the idea behind showing the movie is not simply to amuse people. Francis Grob, who was a member of a movie team last summer, explained the situation.

"The movie session was always in the middle of the week, between the singers or the actors and the final evening of what you might call 'pure evangelization.' We began by showing the film—we hadn't invited the people to come hear a sermon. The one we picked to show in those villages was *The Bicycle Thief*. The author and director, Vittorio de Sica, shows the terrible solitude of a man alone in the crowd, and from there on, trying to break down the wall of egoism that exists in every man, to wake people up to a sense of the solidarity of all mankind.

"WHEN THE FILM was finished, we did our best to make the spectators pose these problems for themselves. What attitude would we have, in real life, if we were confronted by this man who stole not because of any criminal intention but to make enough money to keep his family from starving?

"Then we had to go on to the next question: under similar circumstances, what would be our attitude if it were our bicycle that was stolen? This was usually enough to stir our spectators into reality—and then we could go on to consider other human problems.

"Luckily for us, the film itself contained a starting point for a completely positive message. Even in a situation that seemed completely desperate, the thief still had a reason to go on hoping—and therefore to go on living: his son who stands beside him all through the film.

"And all their love—you remember don't you?—is communicated in their handshake at the end. To go from the idea of love to that of faith is very simple. We couldn't try to reason it out, but we could say very simply that we, the members of the team, believed in the existence of an even stronger hand stretched out to help us in distress. This

is the hand of God, which leads men to the only solidarity that is real, the communion of all men in the faith of Jesus Christ."

THE LAST EVENING of an "effort" in a village is always one of "pure evangelization." That is, the young people who have stayed in the village all week, together with a pastor who accompanies them, witness to their faith and lead a discussion. But the subject is not "religion" (" 'religion' doesn't interest us," was what one member of a group said). "We're there to talk about the living God!" Not about "religion" but the teachings of the gospel as applied to life in the 20th century.

"We pose problems. We look for answers together with the people we are visiting. We try to show how we ourselves have not found every answer but have faith to believe that in the love of God and the light of his teachings we can come closer to finding them."

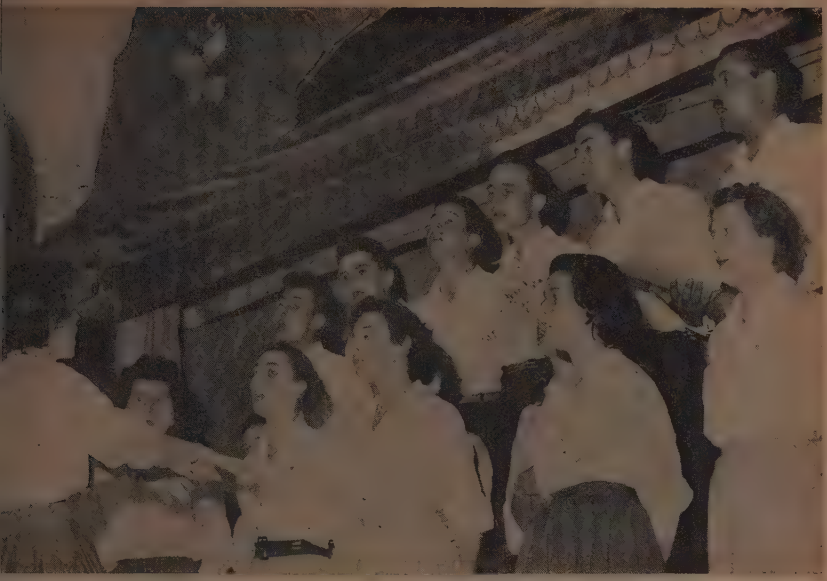
This last meeting ends on a note of prayer and of fellowship. In the four or

STAGEHANDS AT WORK . . . CURTAIN

five days the members of the teams hav been in a small village they have becom part of it. From then on, it is up to th pastors and the faithful of the area t carry on the work these young peopl have set in motion.

But what, I asked, could form a basi

YOUTH WORKER EATS IN VILLAGE HOME TO GET ACQUAINTED



CONCERT GROUP . . . . NEAR-PROFESSIONAL LEVEL

of unity for the members of the *Equipes Unionistes?* Mr. Wagner, to whom I'd addressed the question, said:

"You know, our life during these tours is hard. We get up early and go to bed very late. We have almost no time for leisure or recreation. But there's one thing we all do at the same time, wherever we may be. At three moments during the day we stop to collect our thoughts, and we all—all together even though we may be miles apart—turn our thoughts to God."

At nine in the morning, at noon, and at six in the evening, the young evangelists stop to pray.

"I'LL NEVER understand how the whole thing functioned," chimed in Cécile Lacheret, a member of an organizing team that stayed four or five days in one village after another. "It will always remain a miracle to me that everything went off smoothly. Even more of a miracle, when the two weeks were over we felt not only that we had accomplished something but that we had accomplished it *together*, all of us, all of the members of all the teams, even though some of us hardly had a chance to see each other until after it was all over.

"But I do know one thing, this miracle was possible because every day, in our three moments of prayer, our team, and all the other teams, wherever they were, were together, at the same moment, listening to the Lord and rendering unto him all that we were and had."

Three campaigns are planned for this summer. The first is in the center of France, beginning July 15. The second is in two groups, one in the north, another in the central mountains, leaving on Aug. 15, and the last in the booming gas-fields around Lacq in the southwest beginning on Sept. 1. There may be more miracles.

SUCCESS STORY

The old fellow operating the elevator gave the new girl at the office the word she needed

By ESTHER FRESHMAN

SUSAN FELT that her first job was sure to be a "just right" one. Even the office building itself seemed to symbolize her aspirations. The tower-design of the top floors reminded her of a church.

She had come early that first morning. She smiled at the elevator man, eager to share her enthusiasm with him.

"Early, Miss, aren't you? New, too?"

"It's my first day!"

"Well! Good luck to you. I'll give you a private express in honor of the day. What floor, Miss —?"

"Lansing. Susan Lansing. Twelfth floor."

"Starting high up. I'm Fred. Bee here since the building was built. I gue I've started them all off here."

SUSAN LOOKED at the elevator ma Although she was filled with her ow excitement, she noted that the lines etche in his face seemed to frame years c smiles. She was suddenly glad that Fre was the first person she met on this im portant day.

Susan stood before the great glas double doors that made an impressiv entrance to the offices of the large firn for which she would work.

"I guess I did come early—the door are still locked."

She wondered what her first dutie would be. She had been assigned no par ticular job in her interview. Actually she thought she preferred coming a "general extra help" as suggested by the personnel director. She felt this would give her a chance to learn all phases o the work.

Alone in the hall she bowed her head thanking God for her job. "Let me be of real service, helpful to everyone," she prayed almost fiercely.

"The office doesn't open until nine. There's a bench down by that window if you want to wait."

SUSAN JUMPED. The woman who spoke was turning a key in the big door.

"Oh! I work here—I mean I'm going to work here. I'm Susan Lansing—"

"Sister! You're a half-hour early. But that's easily cured in a few days. Come on in. I have to get the switchboard open and the mail distributed before regular hours. Miss Bonsall, who makes job assignments, isn't coming in this week. She was to leave a note on the board for you. Here."

"Assignment: MISS SUSAN LANSING— Straighten and dust all desks before arri-

al of office personnel. Assist in distribution of mail. Mimeograph machine oom."

Susan swallowed. "Just for this week, imagine. To get acquainted with offices, names—"

"No, I think that's your job. We've needed that kind of help. It's great. Not much personal contact—no chance for office scraps and such. Well, here's a dust cloth. You can start at the far end of the hall."

"But I've had secretarial training. I want to work with people—to—"

"This office is overpopulated with secretaries. Didn't Bonsall tell you? Oh, oh —the switchboard is started for the day—"

IT SEEMED to Susan that Fred, the elderly elevator man, was the one bright spot in her life those first weeks. His kind words as he took her up and down, his encouragement, kept her going. The rest of her time was filled with dust cloths, mail, a constant struggle with an ink-oozing mimeograph machine, and the carrying of countless cartons of coffee for members of the firm she never saw.

The carefully selected "career" dress was now covered with a prosaic smock, furnished by the office. And Susan's aspirations and spirit of dedicated service were covered by a thick layer of disappointment edged heavily with despair.

The last Friday of the month she was late leaving the office. The mimeograph machine had stuck hopelessly. Unhappy, discouraged, she was a sharp contrast from the eager rider in Fred's elevator that first day.

"My friend, don't tell me one month on that job has bent your shoulders that much?"

The pent-up despair in Susan spilled over. "Oh, Fred! I came to work with such hopes. I should have known better. Such ideas, I had, of serving God and man. I didn't even have enough sense to find out what my duties were going to be. Dusting, playing in mimeograph ink—what chance do I have to accomplish anything for anybody?"

"I know how you're feeling, Susan. I felt this up-and-down job of mine wouldn't give me a chance to accomplish any good either. But, you know, I think God answers prayer."

"Oh, I do too! I was sure he had answered mine with this job."

"But now you're sure that he has made a mistake?"

"God doesn't make mistakes, Fred."

"We think alike, Susan. I prayed earnestly for a job too. Then I got this one—not just what I'd had in mind. I found that all I was seeing was the elevator wall, and the up-and-down stuff—mostly down. My thoughts didn't even ride up with the elevator. Then one day I found a certain passage in my Bible. It answered me so perfectly I memorized it. When you get home look it up. Luke 13. Read verses 18 through 30."

THAT NIGHT, instead of looking dejectedly through the HELP WANTED columns, Susan took up her Bible. As she reviewed the familiar text, she thought of Fred in the elevator. She knew that he was loved in the building.

She read the verses again: "He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

"And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and

hid in three measures of meal, till it was all leavened."

SUSAN compared pictures in her mind —the little mustard seed, the bit of leaven, and the great accomplishment from these small beginnings. She could see clearly that Fred had paralleled his life with these verses. The tiny moment of cheer given to someone in the elevator; the strength proffered as the elevator rose a floor or two, bringing a vast change into someone's day.

"Thanks, Fred, for the suggestion," Susan told the elevator man on Monday. "But I still don't see how dusting desks can bring about any real change. A dust cloth can't grow like a mustard seed, or have any influence like leaven."

"What have you been dusting those desks with, Susan?"

"Why, with a cloth." Susan looked with surprise at her friend. "Oh, oh— I've been dusting them with resentment, with bitterness, with self-pity."

THAT MORNING Susan dusted each desk carefully. As she worked at each desk she said a little prayer. She blessed the office, the fine work done there. As she came to Miss Bonsall's desk, she remembered the problem of her son's illness. She prayed for his recovery.

The next morning she had a rose for the vase on the president's desk. It had remained empty since she had been there. She took a birthday card from her smock pocket and placed it on the switchboard.

Each day during the half-hour straightening and dusting period she prayed for peace, for harmony, and success for the office. She began to enjoy this quiet period in the morning, her silent relationship with the problems, the hopes of the various office workers.

Several weeks later Susan found herself detained again with the mimeograph machine. As she finally made preparations to leave, she was startled to see the head of the firm seated at the switchboard placing a call.

"Could I help, Mr. Clay—I learned in school—"

"Thank you, I learned in school, too— but it's been quite a few years," the man grinned. "You are Miss Lansing. I've been talking to Miss Bonsall about you. There seem to be many things you've learned—good things. . . .

"I don't want you to expect a storybook ending here, Miss Lansing, because I can't reward you by taking you off a job well done. We need you to continue doing your job. I don't think we could very easily replace the type of service you are giving. The peace, the order, the kindness you are bringing to our firm —well—it's the kind of rare thing that Fred brings to the building. Could you see your way clear to go on like this with us, until just the right time comes for a change here, young lady?"

SUSAN DIDN'T remember just how she answered Mr. Clay. But it was in the affirmative. Because she gave me this story after she had worked as Mr. Clay's special assistant for some time.

"It is a position," she says, "so full of the sense of accomplishment that I feel that I should be paying the firm instead of taking the salary check they present to me each month. I've found, too, that even the big jobs are made up of the very tiny, seemingly insignificant tasks, some more monotonous than dusting.

"But," she continued, "thanks to Fred, I've come to realize that a prayer spreads out and does good for all. Love spreads strong, comforting branches. Any job done with love of God becomes a glorified service."

SPONSORS

No one expects the new *Service Book and Hymnal* to become number one on the best-seller list for Lutheran readers. People will follow the liturgy and the hymns at services, but few are going to read and study the rest of the book. This is unfortunate, for inevitably the average fellow is going to wonder why things are the way they are.

Take a case like this, for example: The telephone rings in the parsonage one Saturday morning. Answering it, the pastor hears the voice of Mrs. Jones. Hah! he thinks to himself, this is the woman whose baby is now more than four months old. I've been after her to have the baby baptized. Let's hope this is it.

"Hello, Pastor," comes the voice on the other end, "I was wondering if we could have the baby baptized at services tomorrow. Aunt Jennie and Uncle Bill just called to tell us they'd drive over for the week-end and I thought it would be nice if they stood for the baby."

The pastor breathes a sigh of relief, but then continues: "You'd like to have your aunt and uncle act as sponsors for the child? That's fine. May I ask you what church they belong to?"

An awkward silence, then a stammering and stuttering from Mrs. Jones. "Why, I don't know if they belong to any church. They're such good people. Does it make any difference?"

And so once again the "man of the cloth" is called upon to exercise his God-given patience. Without betraying his despair, he must explain simply to Mrs. Jones that it does make a difference.

Mrs. Jones wouldn't have asked such a question if her curiosity had pushed her to look through the service book. Fact is, Mrs. Jones wouldn't have delayed her baby's baptism for four months if she'd looked at the *Order for the Baptism of Infants* (pages 242-244). Mrs. Jones would have seen the rubric which says: "Infants should be brought to the church for Holy Baptism as soon as possible after birth."

There are sound reasons for the insistence on this direction. Baptism is the door into God's kingdom. It is a symbolical washing which makes us clean before God. God desires that all of the people of the world may enter his kingdom and so the church, following the command of the Saviour, brings newborn infants to share in this washing. As the child has had an entrance through birth into life in the world, so through this sacred ceremony he has an entrance into a life that is eternal. Washed of his inclination to evil, the newly baptized becomes an heir of the kingdom of God. This is his real birth, the birth into eternity. Hence the church urges that it not be delayed.

But there is more to baptism than simply a symbolical washing. The child it is true cannot reason for itself, cannot assent to the faith, nor repudiate evil. This does not mean that thereby he cannot also share as heir to God's kingdom. But his inheritance is one in trust. Others act for him in order that he may share in the gift which God has promised.

So, another rubric says: "Only members of the Church shall be accepted as

Sponsors, and they shall be instructed as to their spiritual responsibility to the Child."

SOMEONE HAS TO BRING the child to the church. He cannot come of himself. And certainly someone has to act for him, making the answers he could make were he older and which he will one day make in his confirmation.

But who shall act for the child? In the Middle Ages and oftentimes until quite recently, the parents chose sponsors to act for their children. The reasons were obvious: the mother was still confined and baptism was not to be delayed (Luther was baptized the day after his birth). Then too it was the sponsor's duty to care for the child in the event of the parents' death.

More recently in our country it has become the custom for the parents to "stand" for their own children, since it is assumed that they will be responsible for both spiritual and physical welfare. And certainly, where both parents are members of the church and are aware of their spiritual responsibility to their child, this is the wisest course.

But what if one of the parents is not a member of the church? Or, as with Mrs. Jones, there was an innocent if unwise desire to please a doting relative? The rule stands. The child's baptism is only an entrance. And he must grow in grace. How will he do this unless he be led? And how will he be led unless he follows others who have walked the path before him? How can one who is not a member of the church comply with the charge addressed to those who present the child for baptism?

—to teach him the Ten Commandments, the Creed, and the Lord's Prayer;

—to place in his hands the Holy Scriptures;

—to bring him to the services of God's House, and

—to provide for his instruction in the Christian faith.

And we might ask one further question —of what church is the sponsor to be a member? Roman Catholics, Methodists, Presbyterians and Baptists, not to mention all the others, are considered members of the church. Are they to be accepted as sponsors, or do we want for our children the evangelical faith we hold so dear? Parents ought to answer this one carefully!

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Intimate life

QUESTION: After fifteen years of married life and having four fine children I am facing a confusing, surprising, difficult situation in our marriage. Before we moved here from the South we had a most harmonious life. Ed went to church regularly, we did many things together, and in general we had lots of fun out of life. But he has for some unknown reason changed.

He no longer wants to go to church, and he says he wants to sow some wild oats, since he had no chance to do so before we were married. He sometimes goes out alone, but refuses to let me do anything alone. He takes the position that women belong at home.

Before Ed made the big change he was the good father who played with the chil-

dren, but now he snaps at them. They ask, "What's the matter with Daddy?" He now spends money freely and creates big bills for us, and blames them on me. I can't see how we are ever going to catch up on bills. He insists on doing all the shopping alone, though I'd like very much to do some of my own marketing, as I once did.

He was once the most wonderful guy in the world and I loved everything about him, but now I sometimes think I hate him. I have considered leaving him, but I dread to break up our home, and I don't believe in divorce. Our intimate life was always perfect, but now he has outrageous ideas, and has been violently unkind, so that I now dread any intimacy.

I take the children to church and Sunday school, but Ed goes only to communion. I have wanted a Christian home, once had it, but I am now in despair.

REPLY: It is precarious to assume a cause, or causes, of Ed's change on the basis of information contained in your letter. The total picture is not available. In most cases there are two or more sides to the problem.

It is very difficult for anyone to assess his own part in the trouble, if he has himself been a partial cause. Ed's present behavior may indicate an outside interest, any thwarting of which annoys him and arouses a form of resentment. His desire to "sow wild oats" represents immaturity, muddled thinking, and confused emotions. The idea of "wild oats" is a fallacy, now tangled up with strong feelings, and perhaps irrational purposes. While several factors are involved, they conceivably belong together, but the combination is distinctly out of line with Christian ideals and living.

The intimate life of a couple ought to be governed in ways on which both can agree. Neither this phase of life nor any other ought to be dictated by one partner in disregard of the other. Mutual regard is basic—"in honor preferring one another." Anything less is dictatorial, selfish, maybe animalistic.

IF YOU and your husband can talk over your problem candidly and without rancor you may be able to work out a solution. But if your relations have already been punctuated by emotional outbursts on the part of one or both, it may be impossible. Regardless of everything, try from now on to keep relations as pleasant as possible, for each outburst tends to push you apart.

If your relations are already poisoned by anger or revenge you almost certainly need the help of another person whom both respect and who is capable of discussing this matter with you—probably one by one, and later together. Because of the nature of the trouble you ought to see a professional counselor. But, if your physician or pastor is qualified for this type of service, he may be able to provide the assistance which you need. Or some other outstanding person may be able to help you.

On one phase of your complex problem it may be profitable for both of you to read Butterfield's *Sexual Harmony in Marriage,* which may be obtained from the United Lutheran Publication House ($1.50 plus postage).

The assumed "outside interest" may prove the key to the whole problem. With that one solved, and your intimate life improved, the way may be open to solve the other phases with relative ease. Talk over the totality of your family relations, and strive for a reasonable agreement. Perhaps you

can reach an agreement on the democratic handling of funds and a restoration of your earlier pleasant ways of performing the numerous family functions. Both of you may profit by reading Harwood and Fowle's *How to Make Your Budget Balance* and Christine Beasley's *Democracy in the Home*.

But reading books or talking to a counselor will help no one very much unless he or she really desires a solution, and is willing to make the necessary effort. The Christian way to solutions is through an understanding love.

A GUIDE TO BIBLE STUDY

ISAIAH: God is still seeking man

By GERHARD E. LENSKI

ONE OF THE WONDERS of the Bible is its unity. Various writers, in various periods, deal with varied situations and yet give us a unified picture. *God is seeking man, speaking to man, sending his Son—the suffering Servant—to be the Saviour.*

The writings bearing the name of Isaiah fit beautifully into such a pattern. Apparently lacking unity, they create unity. With all their diversity, they are tied together by a deep faith in the God who seeks and saves.

THERE IS in them an anticipation of events to come in which this same theme is realistically developed, giving this earlier and not so apparent unity a reality far beyond anything accidental or commonplace, and truly marvelous.

Dr. Napier (*Yale*), a modern authority, states the case well when he says:

"Isaiah is central to prophecy and no prophet stands more nearly in the center of biblical theology nor anticipates in such fashion many of the affirmations of the New Testament community. Isaiah's influence upon subsequent New Testament theology and ultimately upon Christianity is incalculable."

This well-reasoned conclusion, together with that of many others by Bible students, theologians, and devout believers, constitutes a standing challenge to us all to know Isaiah better, to try harder to see the larger picture he helps create. In many amazing ways, he is a kind of tie that binds the past with present, the old with the new, the temporal with the eternal.

IN THIS CONNECTION, for one thing, it is helpful to notice the place Isaiah occupies in the prophetic tradition.

Isaiah is listed as one of the four major prophets, the others being Jeremiah, Ezekiel, Daniel. This distinction is generally understood as being made on the basis of the length of their writings rather than their content. However Isaiah is certainly "major" when content is considered.

If ever a prophet knew how to use language to make God near and real, he was Isaiah. The Hebrew language has a limited vocabulary. That fact does not balk Isaiah. Out of a small word supply, he brings forth a matchless picture. *God is seeking man. He will not let him go!*

Isaiah's ministry followed that of other

famed prophets—Amos, Hosea. Micah and Jeremiah took up the burden as Isaiah laid it down. Amos and Hosea served in the northern kingdom. Micah is said to have been a countryman, whereas Isaiah was of the city. Jeremiah's writings are unrelieved by the "hope" chapters found in the midst of Isaiah's "woes."

Notice all the differences and variations you can, both among the major and the minor prophets, and still the larger unity of the picture stands out. The times are bad. The world is in chaos. Evil seems triumphant and hope is dead.

But God is still God. He is still seeking man. He will not let him go. This is the message of all the prophets. And none of them gives it more pointedly and powerfully than Isaiah.

NOTING THE UNITY of the Bible, it is in order to observe the place Isaiah has in the New Testament.

All the Gospel writers together with Paul quote Isaiah with evident respect. Our Lord's birth, we are told by Matthew (*1:22*) was a fulfillment of Isaiah's prophecy. John the Baptist's coming (*3:3*) is similarly described.

With a text from Isaiah our Lord delivers his sermon in Nazareth where he had been brought up (*Luke 4:17*) carefully identifying himself with the individual whom Isaiah describes in that text (*Isaiah 61:1-3*). John (*12:38-41*) refers three times to Isaiah in a short space, using the latter to strengthen his own strong argument. Four times in the Epistle to the Romans Paul refers to Isaiah (*Romans 9:27, 29; 10:16; 15:12*), using the prophet's words both to expose and correct Israel's errors.

VARIOUS COMMENTATORS have pointed out our Lord's use of Isaiah's expressions, inviting, confirming the conclusion that Isaiah foretold the coming of the Messiah with amazing accuracy and that our Lord himself clearly recognized himself as the Messiah the prophet foretold.

Some highly regarded critics shy away from accepting *Isaiah 53* as a description of the crucified Christ, but acknowledge that there is a most remarkable similarity between the ancient prophet's picture and the New Testament account of the crucifixion. Jesus, better than other person or persons in all history, fits the picture the prophetic record presents.

Isaiah is a pillar and foundation for the New Testament. He is a strong tie, uniting the old and the new, God's early promise with its glorious fulfillment.

A THIRD OBSERVATION worthy of attention is the high and honored place that Isaiah has continued to hold in the life of the church from earliest days.

It is not to be denied that students continue to be divided in their interpretations of the Book of Isaiah. But the church has not faltered in its belief that Jesus Christ both identified himself as the suffering Servant sent of God to be the Saviour and that he was that Saviour. This was the conviction of the apostolic church (Acts 8:32-25; Hebrews 9:28; I Peter 2:22-25). This is the faith of the great Christian groups of today, and finds expression in their creeds, doctrinal formulations, hymns, prayers, liturgies, even also (though not enough to please us) in their preaching.

An accident? A coincidence? A contrivance? The actual facts in the case demand a better explanation. Let us not shy away from that better explanation—this one: Isaiah speaks for God. God is still using him to tell us of the wonders of his love in Christ Jesus our Lord. God is still seeking man.

BOOKS

SCHOLAR CRITICIZES ELDERS

Theology in Conflict. Nygren - Barth - Bultmann. By Gustaf Wingren. Translated by Eric H. Wahlstrom. Muhlenberg Press. 170 pages. $3.25.

Anyone who reads this book is in for a lively and profitable theological workout. We are more likely to know something about what today's leading theologians are saying than about how they have come to say it. Gustaf Wingren, a promising younger theologian, here represents a critique of certain Lutheran scholars who have been influential during the past 40 years.

Of the trio of elders whom Wingren examines, Anders Nygren has helped to revivify Christian love in terms of New Testament *agape*. Karl Barth has been a champion of so-called neo-orthodoxy with his concept of the Word. Rudolf Bultmann has stirred up the most vigorous theological debate of the day with his attempt to demythologize the gospel.

Wingren analyzes the major works of these three on the basis of the method they employ in presenting their central thought. He does so on two counts: the one centers on each theologian's understanding of man—the anthropological question; the other examines how each of them understands the New Testament—the hermeneutical question.

What Wingren exposes in these theologians is that they are typical of modern theology which "surrenders the anthropological presupposition that all men are subject to law before and independently of their hearing of the gospel." He hastens to add that while many of today's leading theologians deal with law, judgment, and guilt, they do so in a way contrary to Luther and the Reformers, and contrary to Scripture as well.

In this respect, he finds that Nygren's philosophical-historical treatment of *agape* falls short. For *agape*, "without standing in tension with the law, is no longer agape." Wingren thus claims that Nygren's "motif research, as a theological method, actually prevents systematic theology from stating its problems in its most radical form."

Karl Barth, he finds, "drives out the law from its rightful place." Barth, moreover, seeks to eliminate the idea of natural law, inverts the theological sequence into "gospel and law" [as in the Heidelberg Catechism], and conceives the gospel as bestowing not righteousness but *knowledge* of God. Wingren therefore charges that Barth's theology denies the objective existence of evil, eliminates the crucial role of law, and minimizes guilt. Because Barth lays greater emphasis on the incarnation than on the cross and resurrection, he is tempted to interpret the gospel as law.

Bultmann, on the contrary, starts with the assumption that man is guilty, and sounds much like Luther in his emphasis on the cross and resurrection. Yet his dependence on the philosophy of Martin Heidegger, his stress on realized eschatology, his spiritualization of the law, and his transformation of the living fellowman into an abstract humanity, are all part of what Wingren calls a self-centered theology.

This examination of theological method is really a study in clay feet. Wingren's own method appears painstaking founded on Luther's sharp insight into the nature of Scripture, and especially into the creative tension of law and gospel. Here, then, is the real purpose of "theology in conflict." For it must always remain self-critical of its own attempts to say systematically and scripturally what man is, and what the Word is.

As Nygren's successor at the university of Lund, Wingren is a Lutheran theologian of whom much will be required. Many will eagerly await further and even more constructive contributions from his provocative mind. To Eric Wahlstrom belongs credit for an especially felicitous translation.

E. THEODORE BACHMANN
Berkeley, California

DEPTH STUDY OF ALL OF US

Human Relationships In the Family, In Friendship, In Love. By Eleanor Berntine. Longmans, Green. 237 pages. $4.50.

In the twentieth century the ever active human search for additional knowledge has turned to two areas which were previously thought to be inaccessible. At one extreme is outer space; at the other, man's own unconscious. Because both territories are still largely uncharted territories, we must expect many approaches which can often be little more than working hypotheses.

Dr. Bertine's book is such an attempt to explore the unconscious by the theories of Carl Jung's "analytical psychology" as distinguished from Freud's "psychoanalysis." The author is a practicing analyst in New York who had received her inspiration and analytical training at the Jung Institute in Zurich.

It is generally conceded that Jung's system is the most speculative of the various depth-psychologies. The author applies these principles in an ingenious and stimulating manner to the interpersonal relationships which arise in the parent-child, husband-wife, man-woman, and friendship constellations.

In all of them, except in friendship which rests primarily on deliberate choice and is not concerned with sex or parenthood, human relationships represent "archetypes." The deepest feeling of parent for child, child for parent, is not, as Freud would have it, the result of early childhood experiences but the pattern established by the psychic history of the human race. Libido is not simply sex drive but the animus in woman seeks its supreme fulfillment in the encounter with the male anima.

To this reviewer it appears that Dr. Bertine is at her best when she temporarily disregards her Jungian scheme and treats in a warm-hearted and mature manner such common human problems as the obligation of children towards aging parents or the pitfalls in friendships. When she returns to her theories, elaborating them in Jung's own fashion by frequent references to ancient mythologies, oriental religions, primitive folklore, Greek drama, etc., one is inclined to agree with Gregory Zilboorg's criticism that they "consider man in general and no individual in particular."

Dr. Bertine presents several interesting case histories, all drawn from the upper-middle class of business or professional clients. Emotional problems arising out of economic insecurity, alcoholism, desertion, old age, which one sees so frequently in state hospitals and in the average parish, are silently by-passed.

This book makes no claim to be "religious" in the accepted sense of that term. But just as the exploration of outer space increases our awe for the wisdom of the Creator, this excursion into the recesses of our minds reaffirms the conviction of the psalmist: I will praise thee; for I am fearfully and wonderfully made.

CARL J. SCHINDLER

Wilkes-Barre, Pa.

THE CHURCH'S ASSIGNMENT

The Witnessing Community. By Suzanne de Dietrich. Westminster. 180 pages. $3.75.

This book makes plain the point that the church has a very definite job and that a great part of that job is for the church continually to make sure that it is doing it. Miss Suzanne de Dietrich, a prominent French "lay theologian," who was resident lecturer on Bible study in the Ecumenical Institute of the World Council of Churches, Bossey, Switzerland, has made an interesting study in biblical theology to show how the purpose of God is disclosed in the story of his people. Tracing the story from the patriarchal accounts in Genesis through Israel and the Apostles, she gives helpful insights showing how the church has traveled both high levels and low levels in performing the mission of reconciling the world to God.

This book is more than an historical study. It is a sound plea for God's people to face the world of their time realistically and how they should fulfill their function in it.

WILLIAM VANHORN DAVIES

Harrisburg, Pa.

Church Displaced by Seaway Rebuilds on New Location

By NORMAN BERNER

KITCHENER—On July 1 members of St. John's congregation, Riverside, watched the waters of the St. Lawrence River creep up over their historic church site and cemetery. The brick building had been torn down to make way for the great new lake forming part of the power development phase of the St. Lawrence Seaway.

The parish hall, originally the parsonage, had been moved to a provincial park a few miles east. It will be preserved as a museum depicting a pastor's home in the days of the United Empire Loyalists. The memorial cairn, dedicated in 1934 by Dr. F. H. Knubel, then president of the United Lutheran Church, to commemorate the 150th anniversary of the congregation, had been set up on the new site, one mile to the north.

The cornerstone for the new church was laid on June 22. The Rev. Arthur Conrad, president of the Eastern Conference, preached the sermon. "The great changes which have taken place here have brought development mixed with feelings of joy and sorrow," he said.

The Rev. Andrew Blackwell, Williamsburg, officiated at the blessing and dedication of the new church cemetery. One of the headstones commemorates the Rev. Samuel Schwerdfeger (1734-1803), first pastor of the congregation. Participating in the service was Mr. Ralph Schwerdfeger, a sixth-generation descendant.

St. John's Church was organized in 1784 and is the second oldest Protestant congregation in Ontario. The Rev. F. L. Howald has been pastor since 1946.

Cornerstone laid at Riverside
Pastors Blackwell, Conrad, Howald officiated

Synod School Well Attended

ATTENDANCE at the annual synodical summer school at Waterloo College in mid-July reached nearly one hundred. Lecturer at the music workshop was Prof. Paul Ensrud, of St. Olaf College, Northfield, Minn. The Rev. Robert Langen, member of Waterloo College faculty, was dean of the school.

ANNUAL RETREAT for laymen of the Canada Synod is scheduled for Elim Lodge, Sept. 5-7. Dr. J. Ray Houser, president of Waterloo Seminary, will be the leader.

THE REV. RUFUS CORNELSEN, ULCA Director of Social Action, will be discussion leader at the pastors' retreat, Sept. 8-10. He will be assisted by a number of pastors in a discussion of the three-volume work on *Christian Social Responsibility*.

THE REV. JOHN VEDELL, student chaplain for Eastern Canada, will move from Toronto to London in September to establish a Lutheran Student Center near the campus of the University of Western Ontario. A large student residence has been purchased.

Merger Talks Scheduled

SYNOD PRESIDENT A. G. JACOBI and Pastors C. R. Cronmiller and A. F. Buehlow will represent the Canada Synod at merger talks to be held in Winnipeg, Sept. 9-10.

THE REV. FRANKLIN JENSEN has resigned as pastor of St. Mark's Church, Kitchener. He will go to Luther Memorial Church, Erie, Pa., on Oct. 1.

MARTTI AHONEN will be ordained and installed as pastor of St. Mary's Finnish Lutheran Church, Sault Ste. Marie, on Sept. 7. He succeeds the Rev. Toivo Hakkinen who is enrolling in Waterloo College to complete requirements for a B.A. degree.

Mr. Ahonen is a native of Finland and studied at Waterloo and Suomi Seminaries.

HOME MISSION EXTENSION FUND has now topped the $200,000 mark, according to Secretary-treasurer Harry Greb. Continued emphasis on the sale of 4 per cent bonds will be made this fall to provide emergency funds for home mission work. Carl N. Weber has been elected chairman of the board of trustees succeeding Walker Anderson.

DR. JOHN SCHMIEDER has been named chairman of a 14-member committee to plan for the celebration of the 100th anniversary of the organization of the Canada Synod. The event coincides with the 50th anniversary of the founding of Waterloo Seminary and will be observed in 1962. The committee is scheduled to hold its first meeting in November.

Danish Order Conferred On Dr. Winther in Japan

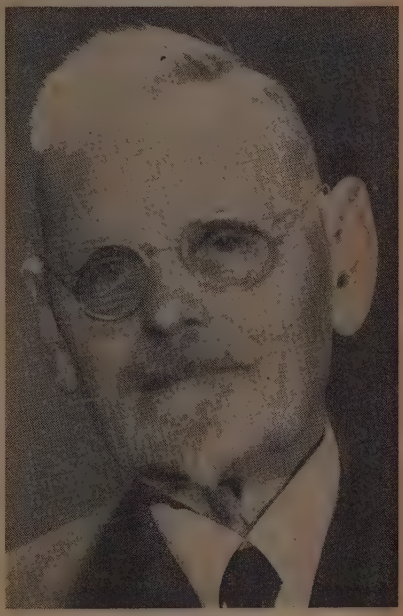
KOBE, JAPAN—A veteran Danish-American missionary who has lived in Japan off and on for 60 years was decorated with the Knight's Cross of the Order of Dannebrog, conferred by the King of Denmark, in a ceremony here July 8.

Dr. Jens Mikael Thogerson Winther, nearing the age of 84, teaches in the Lutheran Bible Institute of Kobe, operated by the Norwegian Lutheran Mission.

He came to Japan in 1898, and with the late Mrs. Winther served as a United Lutheran Church in America missionary until the war. He returned in 1950 and helped organize the Kobe institute.

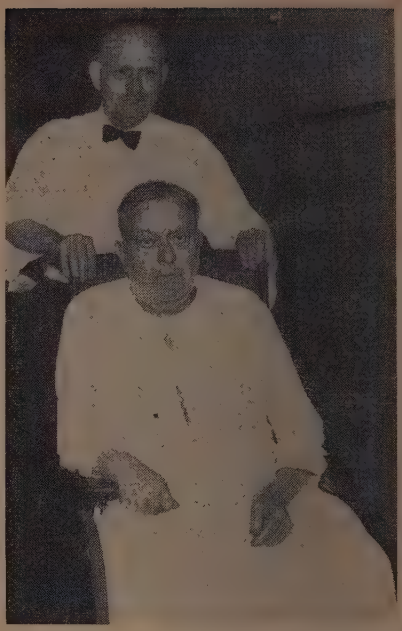
Miss Maya Winther, his youngest daughter, is a ULCA missionary serving in Saga since 1928. She is now on furlough.

The Danish medal was presented to Dr. Winther at the Kobe Lutheran Seminary by A. N. Peterson, honorary Danish consul, in the presence of about 30 persons, mostly Scandinavian missionaries. Dr. Winther was commended for meritorious services rendered to further cultural ties between Japan and Denmark.



Dr. Jens Winther

In addition to his teaching duties, Dr. Winther serves as chaplain to Scandinavian seamen in the port of Kobe.



Pastors John Kinzel (left) and Howard Bock in different phases of service to patients

NEW YORK

Buffalo Pastors Learn Chaplain Chores the Hard Way

By HERBERT A. BOSCH

BUFFALO—"I was sick and ye visited me" has added meaning now for a small group of Buffalo clergymen. They completed an intensive course of training in the Summer School of Pastoral Care at Meyer Memorial Hospital here.

Sponsored by the Buffalo Council of Churches, the school was in daily session for six weeks, on an eight-hour schedule Monday through Friday. A ULCA pastor, Dr. C. Charles Bachmann, head of the department of chaplaincy services for the council, was the instructor.

Three United Lutheran pastors were among the students. They are the Rev. Howard W. Bock, of Zion Church, Clarence Centre; the Rev. Howard M. Guhl, of St. John's Church, Gardenville; and the Rev. John L. Kinzel, of St. Paul's Church, Eggertsville.

For the first weeks the pastors served as hospital orderlies, learning the details of personal care of patients. Then they assisted the physical therapists, worked in the children's ward, did light chores in surgery, and worked in the prison and mental wards.

Dr. Bachmann

In whatever uniform they happened to be wearing at the moment, the pastors met each day for a short chapel service.

From actual experience the pastors gained a better understanding of the specialized field of hospital chaplaincy work. Classroom sessions were devoted to teaching the pastors the most effective use of the unique resources of the church in the process of healing.

Supplies of New Hymnal Arrive

HUNDREDS MORE copies of the new *Service Book and Hymnal* have been delivered to congregations in the area. Some churches received first consignments, others got supplementary orders.

The new book appears to be widely accepted, but discussion continues as people become aware of changes in music and rubrics. One question often heard concerns the brevity of the order of confession before Holy Communion.

LLA FORGES AHEAD

LUTHER LEAGUE OF AMERICA has a record membership of 60,000. The Rev. F. Leslie Conrad, Jr., executive secretary, said this year's enrollment is 13 per cent above 1957.

The official youth auxiliary of the United Lutheran Church was first organized in 1895.

DR. ERNEST C. FRENCH, president of the Western Conference for five years, has resigned the pastorate of Resurrection Church, Buffalo, to accept a call to Ascension Church, Snyder. He served the Buffalo congregation for ten years.

REDEEMER CHURCH, Buffalo, honored Harry Thorns on his retirement as sexton after 32 years' service.

Young Congregation in Buffalo Area Occupies Chapel

NATIVITY CHURCH, East Aurora, is a mission just two years old. An important mile-post in its history was passed on July 20 when the congregation dedicated a house-chapel—an innovation in church building in Western New York.

Outside, the chapel looks like any white-shingled ranch-style home, except for the large redwood cross in front. After a church building is erected, in about three years, the house will be converted into a three-bedroom home by addition of partitions.

Taking part in the ceremony were the Rev. Hermann B. Miller, of Grace Church, North Tonawanda, representing the synod; the Rev. John W. Roberts, Jr., of Grace Church, Buffalo, and Pastor John W. Fehringer.

The congregation has 134 baptized members, 99 confirmed. Until now services were held in the Masonic Temple, East Aurora.

Two-year-old Nativity mission in East Aurora in own home
First unit is ranch-style temporary chapel

THE SUMMER CAMP of youth groups in Buffalo and Rochester was extended to two weeks this year, beginning Aug. 17 at Silver Lake. Older groups met separately from the juniors. In each a staff of 15 adults provided instruction and leadership.

Students enrolled in summer service projects reported this month on their reactions and were agreed that . . .

"You'll Never Be the Same"

SOME PEOPLE will never understand why healthy, young college students should volunteer for work in an old folks' home or a church center for the handicappped rather than taking a vacation or looking for a well-paid summer job.

Judging from reports received from some of the 103 young people who enrolled in the summer service program of the Board of Higher Education, most of the students themselves would have had a hard time explaining to others why they volunteered. For some, already set on a course that will eventually lead them to the ministry or other church vocations, summer service was part of the professional training. But many others, especially among the girls, were not considering church service as a career. And yet they came.

Students from all parts of the United States got their orientation for the two-month assignment at a one-week conference at Gettysburg Seminary early this summer. They discovered that they had one thing in common: They were all equally scared of what was to come.

"The 'green feeling' was showing all over," reported a Wittenberg College girl truthfully. "When I arrived at the conference I realized that all the others were feeling the same way. Through work in our classes and fellowship, I was strengthened. I knew I had a job to do. I knew I had the faculty behind me in case I needed help.

"Still I had no idea what I would be doing in the Baltimore parish to which I had been assigned. Saying good-bye to all the new friends I had just made and realizing that I would never see many of them again added to the feeling of loneliness and strangeness as I rode into Baltimore. I forgot that I was almost 20 years old, forgot I was sent to do a job for the church,

Summer service workers help Good Shepherd residents in Allentown with puzzle game

forgot all but myself and how alone I was . . ."

The Wittenberg College girl wasn't alone in her loneliness. A Gettysburg College boy wrote: "My first reaction to my assignment to Jolly Acres (a Maryland inner mission camp) was real, honest-to-goodness fear. Would they like me? How could I talk to kids? I know next to nothing about crafts, swimming, sports. How in heaven's name was I supposed to be a counselor? This fear stayed with me all through the conference at Gettysburg.

"When I arrived at the camp, my first impression was nothing short of disillusioning. Wasps were in my room. I shared it with five other fellows. After struggling to make my bed, I decided to take a tour of the camp. On the way to the cabin I met two

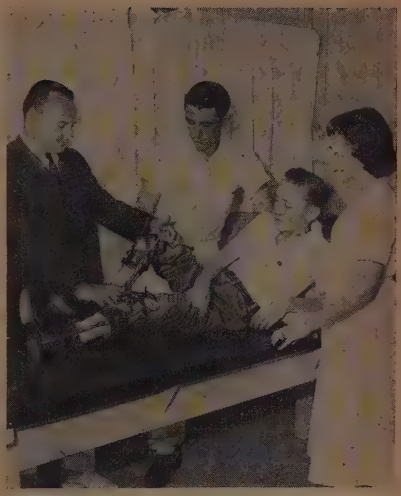
other counselors. The fear melted, and from then on it was just plain consecrated fun . . ."

THEY DIDN'T all use the same words but they all meant the same thing: After the summer service volunteers had overcome the initial fear and a touch of homesickness, it was "consecrated fun" all the way through. It was fun with a purpose, service of an essential nature that could be rendered in the relaxed mood of a person who is doing something important while enjoying every minute of it.

Wrote a Muhlenberg College student assigned to Good Shepherd Home for the handicapped in Allentown, Pa.: "People had said work with the handicapped would be unpleasant and depressing. My first day at the home dispelled my uneasiness. Everybody is a member of a big family, nearly everybody is cheerful and co-operative, and 'working' is not really work at all. Work at the home has proven to be pleasant and rewarding.

"When I entered the home I thought like most other people that a crippled person is different from us. Now, after being around

Cedar Crest College girl assists Joseph Day in operating heat treatment apparatus



Good Shepherd's Joseph Day checks braces on patient's legs as college students watch

them for a month, I don't even notice their disabilities. They have the same likes and dislikes, goals, temptations and loves we have. The most important tools I have found in working with these people are patience and understanding."

LEARNING how to deal with problems took "patience and understanding," summer service workers recognized at an early stage of their experience. And with patience and understanding came a sense of elation. "The feeling of success came when I finally got through to a difficult problem child," wrote an Elmhurst College student assigned to a Chicago city parish. "He was a Puerto Rican exposed to race prejudice in the school . . . This job has been enlightening and challenging. I have now seen just how important the work with youth in our church is."

Discoveries were being made every day. Some referred to the work and to the people the work dealt with. Others referred to the potential of the students themselves.

"I cherished somewhat naive dreams about engaging in a single-handed fight

against poverty, disease and crime," a Michigan State College girl wrote. After beginning work at the Passavant Hospital in Pittsburgh "my concept of service changed. I now see many types of service—some very subtle. I've learned that the most valuable and far-reaching service to humanity may be indirect . . . To me, this summer has been a bridge between ideals and reality."

A MIDLAND COLLEGE girl at Camp Jolly Acres reported: "I've seen myself grow in understanding, in patience, in leadership, and in confidence in myself . . ." A Susquehanna University student at Tressler Home for children wrote: "I had no idea that children would eventually come to me for advice and guidance. To my surprise, this was not limited to only Bible school children. Older ones came too." And a Wittenberg College student summed it up: "I had to find out just what made me tick."

THIS FALL, a little over 100 students are returning to their campuses with a better knowledge of what makes them tick and what the church is trying to do for them and for all the people. They may use this knowledge in many different ways but none will disagree with the Midland College girl who jubilantly proclaimed in July: "I'm having the greatest time of my life."

NEW YORK

New Mohawk and Hudson Conferences to Organize

By CLAYTON G. VAN DEUSEN

ALBANY—Organizational conventions of two new conferences will be held in September. The Mohawk Conference will convene in Evangelical Church, Poestenkill, Sept. 15; the Hudson Conference will meet Sept. 19 at St. Paul's Church, Red Hook.

Each conference will elect a complete slate of officers. Dr. Alfred L. L. Beck, new president of the New York and New England Synod, will preside at both conventions, which will follow identical programs. Each will begin with Holy Communion at 10:30 A.M., and adjourn at 5:00 P.M.

Officiating clergy in the Mohawk Conference will be the host pastor, James A. Harrison, Robert O. Flechtner, Ernest Spangler, and Dr. Harold C. Fry. Participants at the Hudson Conference will include Theodore Caspar, Robert Reisch, and host Pastor Paul E. Henry, retiring president of Eastern Conference.

The two new conferences were formed by dividing the Eastern, and adding nine congregations from the New York Conference.

Mission Churches Developing

ST. TIMOTHY'S CHURCH, North Greenbush, under development by the Rev. Anton Thumhart for the Board of American Missions, has secured about 50 signatures to date for charter members of the congregation.

REFORMATION CHURCH, South Colonie, another new BAM development under the Rev. Rolf Eschke, has arranged to use the American Legion Hall for services planned to begin in September.

INCREASED congregational co-operation is the new order in St. Paul's and St. Mark's churches, Johnstown, which last year considered and rejected merging. In August, the two congregations united in a joint outdoor service, with the pastors, Richard Bertram and Walter Betz, participating.

Church Is 125 Years Old

AT EVANGELICAL CHURCH, Poestenkill, the 125th anniversary will occasion a week's observance, including the Mohawk Conference convention. Highlights are rededication on Sept. 14, a banquet during the week, and Federated Brotherhood meeting, and the anniversary service on Sept. 21.

Extensive renovation and remodeling went into the preparation, including the restoration of the church to genuine colonial style.

District Attorney Continues Sunday Closing Fight

By HENRY W. SNYDER

ALLENTOWN—District Attorney Paul A. McGinley, of Lehigh County, is continuing every-Sunday arrests of employees at an Allentown discount store. The store is carrying on Sunday sales in spite of a ruling last June by Judge James Henninger, upholding the constitutionality of Pennsylvania's Sabbath laws.

The Social Action Committee of the Allentown Conference, Pennsylvania Ministerium, commended McGinley in a letter last month. The prosecutor was praised for his "courage and determined dedication to the enforcement of the laws of the Commonwealth."

The letter called on members of the conference's 130 congregations to obey scrupulously existing legislation and to co-operate fully with those charged with enforcing the laws.

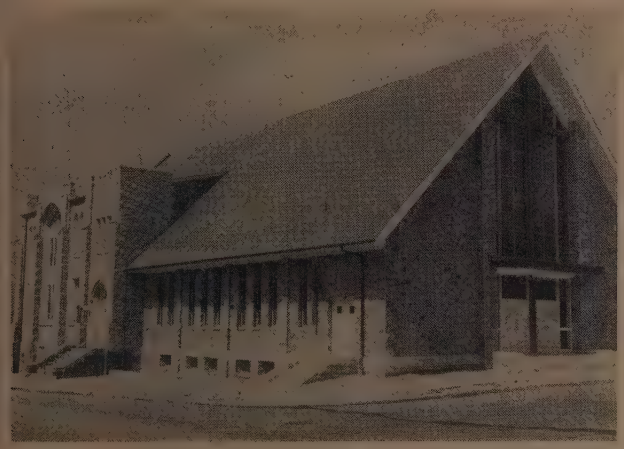
AMONG RECENT gifts to the proposed Muhlenberg Medical Center is one of $4,000 from the Slate Belt Apparel Contractors Association, in honor of Congressman Francis E. Walter, of Easton. Allentown Local 670 of the Plumbers Union recently gave $3,000.

Plainfield Lutheran Parish established a fund in memory of its late pastor, the Rev. Luther B. Klick, to provide a memorial at the center.

Gernert Elected to County Post

PASTOR HERBERT F. GERNERT, JR., of St. Paul's Church, Raubsville, has been elected supervisor of special education by the Lehigh County Board of School Directors. He will continue to serve his church along with his school duties. For several years he has been a part-time psychologist for the Child Guidance Center of Northampton County.

Meanwhile the Rev. Mark Frantz, director of the Child Guidance Center of Northampton and Carbon counties, was installed as pastor of the Indianland Parish.



Nave of new building of St. James' Church, Allentown, seats 450. Old church (left), now used for education, seats 350. Dedication was held in May this year. The Rev. Raymond J. Heckman is pastor

CHRIST CHURCH, Allentown, recently dedicated four new stained-glass windows. One is a memorial to the late George Kuhl, an attorney; another was given by the Louis Buehler family.

ST. JOHN'S CHURCH, Nazareth, is planning a financial campaign this fall to help underwrite the cost of a new Christian Education building.

Holy Cross Church, a year-old mission congregation in northwest Bethlehem, has bought a parsonage.

PA.: ALLENTOWN . . .

New Dean at Muhlenberg

MISS ANNE NUGENT will become dean of women at Muhlenberg College Sept. 1. Former assistant professor of education at Temple University, she succeeds Miss Heimtraut Dietrich.

Muhlenberg College faculty has established a memorial fund to honor deceased members. It will provide a scholarship for an outstanding senior who plans to enter the college teaching profession.

ST. STEPHEN'S CHURCH, Allentown, has instituted monthly services of Holy Communion. Generally it will be the first Sunday of the month.

UNITED LUTHERAN CHURCH WOMEN WEEK was successfully inaugurated on the Muhlenberg campus the second week in July. It takes the place of the former ULCW School of Missions held at Shawnee-on-the-Delaware.

Lecturers for the week included Dr. Fred Fiedler, Miss Heimtraut Dietrich, Miss Mary Boeckel, Betty Edwards, Marianne Fague, and Dr. William Seaman. Earl Bryan Seip was music supervisor.

League Revises Structure

MORE THAN 400 delegates attended the annual Pennsylvania Ministerium Luther League convention at Muhlenberg College July 17-20. Structure of the league was reorganized to conform to the nineteen new districts of the Ministerium, in place of the six former conferences.

The league voted for freewill financial support of its entire program in the future, instead of the former system of quotas for conferences and congregational units.

Speakers included LLA President Leslie Conrad, Sister Evelyn Houlroyd, and Pastors Lawrence Reese, Robert Neumeyer, Earl Rahn, David Bremer, Ernest Flothmeier.

Officers elected were Clarence Hall, Ray Euberroth, Arlene Shiffert, Maude Williams, Leonard Stauffer, Milton Hall, and Robert Jones.

Gloria Dei Episcopal Church, Philadelphia
Congress acts to preserve shrine

Old Swedes Church Area Slated for U.S. Shrine

WASHINGTON—A bill passed by the House and now before the Senate would authorize the government to acquire and raze dilapidated slum buildings near historic Gloria Dei Church (Episcopal), in Philadelphia, and ensure its preservation as a national historic site.

Known familiarly as "Old Swedes," the church was designated a national historic site in 1942 but has never been developed. The pending bill would allow the Department of the Interior to purchase all the land immediately surrounding the church, though not the church itself.

The buildings would be razed and the land made into a park. Most of the $237,000 land cost will be paid for through local subscriptions.

Meanwhile, the Senate approved and sent to the President a bill to authorize acquisition of additional land for Independence Shrine National Historical Park in Philadelphia, in order that its borders may extend to old Christ Church (Episcopal) on Second Street north of Market.

A number of old rundown commercial buildings around the church will be removed.

"Old Swedes," located in the old Southwark section of Philadelphia near the waterfront, was founded in 1642 as a Swedish Lutheran church. Though it was sold about a century ago to the Episcopal church, the historic edifice still signifies the cultural aspects of early Swedish colonization in America.

Swedish settlers came to the banks of the Delaware River half a century before William Penn colonized Pennsylvania. The church was already 40 years old when Penn laid out his "City of Brotherly Love" just north of the church site.

MARYLAND

Synod Benevolence Receipts Reach 40 Per Cent of Quota

By WILSON P. ARD

HAGERSTOWN — Synod Treasurer Virgil W. Doub reports receipts for apportioned benevolence, due to the synod and to ULCA, are $336,509 to date, or 40 per cent of the $830,501 budget figure.

Served church nearly half a century

Engraved plaque is presented to Mrs. Esther H. Cooper by Pastor Preston H. Dusman, of St. Paul's Church, Cordova, Md., in recognition of nearly 50 years of service as organist

Of this amount, receipts for the ULCA double apportionment are $233,796, or 36.4 per cent of the goal. Receipts for Lutheran World Action are $42,822, or 55.2 per cent of the amount apportioned.

"Receipts during the latter part of the year have always been larger than in the first," said Mr. Doub, "and we may expect a much higher rate by the close of 1958."

Special gifts for the Maryland Synod camp site totaled $39,144, less than 20 per cent of the $200,000 estimated initial cost. The synod considers the establishment of a synodical camp and conference center an urgent matter, and has purchased nearly 300 acres of wooded land near Doubs, Md.

Maryland young people have been accommodated at Camp Nawakwa, near Arendtsville, Pa., operated by the ULCA Board of Parish Education. But this camp's facilities have been taxed by the great numbers of persons attending. This summer there were about 2,200 from Central Pennsylvania Synod, 700 from Maryland, 300 from Pennsylvania Ministerium, and 100 more from New York, New Jersey, Delaware, Virginia, and West Virginia.

Uniontown Parish Busy

EIGHTEEN LUTHER LEAGUERS from seven states were entertained by Uniontown Parish this summer, with a swim party and a "farmer's eye" tour of the countryside. The young people, members of Lutheran Volunteers, were serving at the New Windsor LWR center.

St. Paul's Church, Uniontown, completed interior decorations and dedicated a "Garden of Praise" on the church lawn. Historic St. Luke's congregation plans erection of a $25,000 parish hall.

Mt. Union Church will mark its 101st anniversary next month.

Emmanuel (Baust) Church has completed an area evangelism survey in preparation for the evangelism mission scheduled for September in Uniontown Parish. The pastor is the Rev. J. F. Callahan.

(Continued on page 48)

United Lutheran Church Men to confer 23 Lamb awards for outstanding contributions to scouting

Leaders in Church-Related Scouting Honored

CHURCH-RELATED SCOUTING is developing strong roots in United Lutheran congregations, officers of the United Lutheran Church Men said this month.

Evidence of the movement's growth can be found in the fact that the ULCM's executive committee decided to grant 23 Lamb awards this year. The award is the top honor that can be bestowed upon a Lutheran scout leader.

A PROMINENT LUTHERAN youth leader and educator was honored in New York City. Dr. William Jansen, retiring superintendent of the city's public schools, has been an active scouter for 42 years. He is a member of St. Matthew's Church, The Bronx, and serves the board of trustees of Lutheran Medical Center and of Wagner College.

Presentation of the award to the distinguished ULC layman was made at the synod convention at Wagner College in June by the Rev. Paul Wasmund, New York Synod director of scouting for United Lutheran Church Men. The president of the synodical ULCM, Earl Freese, participated.

IN THE NATION'S CAPITAL, the highest Lutheran scouting honor went to the treasurer of a young mission congregation. Bernhard J. Hagedorn had done much to help Faith Church, Congress Heights, get its start. The mission was organized just three years ago.

Pastor Wasmund, Dr. Jansen and Mr. Freese after Lamb presentation at Wagner College

Scout Leaders Welsch and Hagedorn with Pastor Blanset at Faith Church, Washington

Mr. Hagedorn, the third member of the Maryland Synod to receive the award, served his congregation in many capacities, has been a scout leader for many years.

The presentation was made by Faith Church's developer and pastor, the Rev. Ray E. Blanset. Dr. Carl Simon, pastor of Keller Memorial Church, Washington, represented the executive board of the Maryland Synod. Also present were Donald Welsch, of St. Peter's Church, another recipient of the Lamb award, and the president of the Maryland Synod men's organization, Charles Scharf. The presentation was made at Faith Church in June.

State Attorney Advocates Legalization of Bingo

By JOHN E. COOPERRIDER

CHICAGO—Thomas J. Moran, state's attorney of Lake County, recently wrote the four state legislators in that county suggesting that they sponsor a bill to legalize bingo for civic, patriotic, and religious organizations.

State Rep. William J. Murphy said he will introduce such a bill next year. Under the proposed bill, a municipality or county could determine by referendum if the residents desired bingo.

Mayor Richard J. Daley of Chicago commented that legalized bingo "might be a good thing if limited to charitable purposes and if the games were conducted by recognized charities."

He said he would want to see safeguards against allowing the games to fall into the hands of professionals who might operate them on a percentage basis for such organizations.

Virgil Peterson, operating director of the Chicago Crime Commission, and a Lutheran layman, has long fought legalizing bingo in the state.

Lay School at Maywood

AN EVENING lay school will open Sept. 2 at the Chicago Lutheran Theological Seminary in Maywood.

Purpose of the school will be to help laymen in business and other occupations, who are thinking of changing to the ministry, make a more intelligent decision.

Two courses will be offered the first quarter—"The Theory and Practice of Christian Education," and "Church History." Classes will be held Tuesday and Thursday evenings.

Staff to Visit Pastors

ILLINOIS SYNOD staff members will conduct an every-pastor visitation the third week of September. Pastors will get an opportunity to discuss their particular problems with the staff, with the assurance of help where it is needed.

President A. Howard Weeg and Pastor Paul E. Erickson, secretary for parish education, will cover the Chicago conference. Pastor George H. Hoog, mission secretary, will visit in the Northern Conference; Pastor Richard L. Peterman, stewardship secretary, in the Southern Conference; and George MacDonald, evangelism secretary, in the Central Conference.

ALL MAJOR BOARDS and committees of the synod will meet simultaneously Sept. 8 and 9 at Alpine Lutheran Camp. The purpose is to co-ordinate the work of the synod and to give each board and committee the opportunity to develop plans.

Lay Retreats Next Month

EVANGELISM and stewardship chairmen of all congregations will be invited to attend one of two lay retreats in September. Those from Central and Southern conferences will go to Pere Marquette State Park, Sept. 13-14, and those from the Chicago and Northern conferences to Bishop McClaren Center, Sycamore, Sept. 27-28.

Secretaries Peterman and McDonald will conduct the retreats. Inspirational programs are being prepared.

GROUND-BREAKING SERVICES were held July 27 for a new educational unit for St. Mark's Church, Washington, Dr. Carl D. Kammeyer and the Rev. Eric R. Weber, pastors.

The new unit will be built at a cost of $140,000. It is the first addition since the church was constructed in 1911. It will house the offices, eleven classrooms, and a multi-purpose room seating 350.

MT. ZION CHURCH, Litchfield, the Rev. William M. Allen, pastor, broke ground for a new church and educational building in May.

Groundbreaking at Gladstone Park
First church of its own

GLADSTONE PARK CHURCH, Chicago, the Rev. L. Jack Ehlers, pastor, held groundbreaking ceremonies recently. The new church building will cost $87,000 and seat 300. It will include a balcony, basement, office space and pastor's study. There will be a modern kitchen in the basement.

Gladstone Park Church was organized in 1936 and has met in a frame building most of the time since.

Carthage Improving Buildings Prior to New Term Opening

CARTHAGE, ILL.—Several building projects on the Carthage College campus are nearing completion this month, and will be ready when students return to school Sept. 12.

Largest is the addition to the Student Union building. When finished, the building will have a new lounge, ping-pong room, post office, dancing area, and student publications office.

Improvements are also being made in the Center Street men's dormitory. Returning students will find a new laundry room, new showers, and a larger lounge area. In North Hall, girls' dormitory, workmen are painting some of the rooms and modernizing the baths.

Best Hour for Sunday School Under Study by Dixon Church

CHICAGO—Should worship and Sunday school sessions be held simultaneously? St. Paul's Church, Dixon, considered the plan and appointed a committee to find out what other congregations were doing.

A questionnaire was distributed to representatives of all churches at the Illinois Synod meeting in May. From 84 returns, it appeared that 52 do not have a simultaneous program, 32 do. Of the latter, four hold two complete worship services and two complete Sunday schools at the same hours.

Various other combinations were reported. One church had three complete services and schools through intermediate grades. One had three services and two schools. Six had one service and one school at the same hour.

Three had two services and one complete school, plus certain classes for smaller children at the time of one of the services. Two had one service and one complete school separate, with some departments also during the church hour. Ten had two services with a complete Sunday school during one service. Three had two services, with children and young people attending part of the service but leaving for their classrooms before the sermon.

Thirteen said the simultaneous program creates a problem of obtaining enough teachers. Ten said it interferes with choirs. Fourteen said the simultaneous program was good, four found it fair, and three judged it necessary. Five said it brings more parents to church, four found it good except that the pastor has no contact with the Sunday school.

Twenty-seven of the 32 said they will continue the program. Three are reconsidering it and two will drop it when they have more room. Twenty-seven said it helped their church service, 20 said it helped the Sunday school, and two doubted that either was helped.

WARTBURG

Service Book Catching On In Synod's Congregations

By ARNOLD H. KAITSCHUK

CHICAGO—Many congregations of Wartburg Synod have introduced the new *Service Book and Hymnal,* with satisfactory results.

At St. Peter's Church, Forest Park, Ill., Pastor R. W. Roth preached preliminary sermons on the development of the new liturgy. The choirs learned the service first and sang small parts of it, with the congregation rehearsing it after them, before the book was put into general use. The first setting was selected.

First Church, Sterling, Ill., also uses the first setting. Some difficulty was experienced with the music at first, but now everyone seems to like it, says Pastor J. F. Eshbaugh.

Bethel Church, Chicago, has been using the hymnal since early May, when a dedicatory service was held. The congregation had no preliminary training, but has done very well, according to Pastor O. C. Kaitschuk. Most difficulty was with the offertory, he said.

Four members of St. Paul's Church, Medford, Wis., gave the hymnals as memorials. Pastor R. E. Aden held a dedicatory service late in June. The first setting is being used.

Choirs of St. John's Church, West Allis, Wis., have been practicing the liturgy (first setting) with the aid of tape recordings.

146 at Wartburg Camp

WARTBURG WEEK at Pine Lake, Wis., was a success with 146 youngsters from synod churches enrolled the week of Aug. 10. Some of the campers traveled more than 500 miles to attend. Pastor D. P. Dovemuehle was the camp director.

PRESIDENT BELTER installed the Rev. Carlton O. Ziebell as assistant pastor of Unity Church, Milwaukee, on July 20. He had been pastor of Holy Trinity Church, Caldwell, N. J. A son of the congregation, he will assist Pastor R. L. Boulton. He is a graduate of Gettysburg Seminary.

CORNERSTONE was laid for the $82,000 parish house of Peace Church, Belmont, Wis. The building is expected to be completed by late November. The Rev. Victor Hackbarth is the pastor (*see cut*).

Art Glass Windows Planned

ST. LUKE'S CHURCH, Campbell Hill, Ill., has voted to place art glass in all windows and to redecorate the interior of the church completely. Windows will cost $2,931, and the whole job will cost $7,000.

Eleven of the 15 windows have already been subscribed as memorials to departed members, or in honor of living ones. Installation will take place before World Communion Sunday, Oct. 5. After this date,

Cornerstone at Belmont, Wis.
Parish house is going up

WARTBURG . . .

services will be held in Trico High School until the decoration is completed. Rededication service will be held Nov. 16.

ST. JOHN'S CHURCH, West Allis, has engaged an architect to draw plans for a new church.

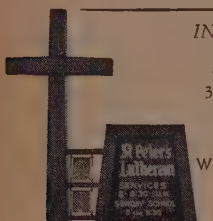
ST. PETER'S CHURCH, Forest Park, purchased a building across the street for church school and youth activities. A fact-finding committee has been instructed to determine whether the building shall be remodeled or torn down to make way for a new one.

NORWAY GROVE CHURCH, De Forest, Wis., dedicated its new parsonage July 6. President Belter and the Rev. Merle Franke, of the Board of American Missions, assisted Pastor Paul Schubert in the service.

EVANGELISM SECRETARY E. W. BELTER and Mrs. Belter spent five weeks in the Virgin Islands and Puerto Rico, conducting work camps for the Luther League.

ORGANIST

and choir director to substitute in greater Philadelphia area. For information call, Lansdale, Ulysses 5-5209.



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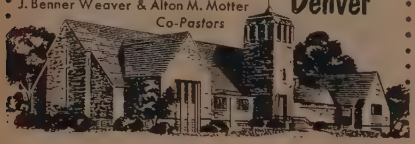

MINNESOTA

Summer Slump Fails to Affect Work of Mission Developers

By PAUL LUTHER WETZLER

MINNEAPOLIS—Summer did not have its delaying effect on activities of missions currently under development. Dr. Dwight H. Shelhart, home mission director of the Northwest Synod, reported that more had been achieved in July in the field of mission development "than is usually accomplished in any like period of time."

Cool weather had a lot to do with the favorable report. Mission developers took advantage of the fact that many prospects canceled or delayed vacation trips and made more calls than are normally being made at this time of the year. One pastor reported 451 calls made in July.

Richfield Church to Break Ground

RICHFIELD CHURCH has set ground-breaking services for a new building for Sept. 7. The completed new church is scheduled for dedication Easter 1960.

The congregation sold its old church to a Seventh-Day Adventist group and is currently sharing in the use of the building with the new owners. The Adventist congregation is using the building on Sunday evenings and on two days during the week.

TRINITY CHURCH, Lindstrom, dedicated its parish education addition and remodeled church July 13. Preacher was Pastor Theodore S. Rees.

ORDAINED was William Marquardt, 1958 graduate of Northwestern Seminary, who received a call from the Board of Foreign Missions but is currently doing supply work in Cheyenne, Wyo. The service on June 29 was conducted at Pastor Marquardt's home church, Faith, St. Paul, by the Rev. T. S. Rees, president of the Central Conference, assisted by Dr. C. L. Grant.

INSTALLED were J. W. Jacobson as pastor of St. Paul's Church, Minnetonka, July 20; Wallace S. Livers as pastor of the Goodhue-

MISSOURI EXCLUSIVE

Aquatennial Crowd Hears Hoffmann

IT WAS a cool and rainy day, but 5,000 turned out for Minneapolis' Aquatennial religious service at the Parade stadium last month to hear a famous Lutheran preacher tell them that the problems of the tumultuous age in which we live can be solved only if man walks in the repentant path of the prodigal son.

The preacher was Dr. Oswald Hoffmann, Missouri Synod's *Lutheran Hour* speaker, who had been invited by the 1958 Aquatennial committee to participate in the religious service that marks one of the highlights of the annual summer festival. Pastors of different faiths are normally invited to take part, but Dr. Hoffmann had accepted the invitation on the condition that only pastors of the Lutheran Church—Missouri Synod would appear with him. The request was granted. Dr. Hoffmann shared the program with five other pastors of Missouri Synod congregations in the Twin Cities area.

Zumbrota parish, July 27; and Paul Landstrom as pastor of St. John's Church, Duluth, July 13.

ULC PRESIDENT FRANKLIN CLARK FRY has been announced as speaker for the 75th anniversary banquet of St. John's Church, Minneapolis. Date is Oct. 22.

MEMBERS of St. Andrew's Church, Mahtomedi, have contributed over $600 for new *Service Books and Hymnals* as a memorial to a former pastor of the congregation, Edwin Wicklund . . . St. Andrew's pastor, Archie Campbell, is actively co-operating with the Washington County committee on juvenile delinquency to alert residents to the need of improved service for crime prevention . . . . Sister Olive Hanson, formerly a parish worker at Bethel (Augustana) Lutheran Church in Minneapolis, will join the staff of the National Lutheran Nurses' Guild Sept. 1.

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THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

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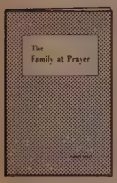

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MISSION CONGREGATION WANTS to purchase 22 used pews, at least 13 feet long. Contact Pastor J. Marion Rhoden, Jr., 108 Mabel Ave., Rt. 4, Taylors, S. C.

MD.: HAGERSTOWN . . .

(*Continued from page 41*)

THE SYNODICAL Luther League convention is set for Aug. 29-Sept. 1 at Gettysburg College.

Stewards in Big League

BIG LEAGUE STEWARDSHIP is theme for a workshop scheduled for Sept. 20-21 at Frederick's Francis Scott Key Hotel. Executive Secretary Donald L. Houser of the Board of American Missions, LLM Executive Henry Endress and Central Pennsylvania Synod Secretary Ralph C. Robinson are the speakers.

HAGERSTOWN PASTORS have been conducting Sunday vesper services in City Park during the summer. Average attendance has been more than 200.

THE REV. GEORGE E. WHETSTONE, former social missions secretary of the Central Pennsylvania Synod, will be installed Sept. 7 as pastor of St. John's Church, Hagerstown.

THE REV. ROBERT C. HUDDLE was installed as assistant pastor of St. John's Church, Cumberland, by Pastor Russell E. Fink and his father, the Rev. William C. Huddle, of Williamsport.

THE REV. LLOYD H. SEILER, of Starkville, Miss., has accepted a call to the pastorate of Silver Run Parish, effective Aug 15.

DECEASED

MRS. MYRTLE L. BEISECKER, nee Best, 78, widow of the late Rev. Ludwig Beisecker, died March 26 in Ellwood City, Pa. He had served as pastor of St. Paul's Church, Ellwood City, until his death in 1945.

Mrs. Beisecker was born in Beaver Township, Clarion County, Pa. She is survived by two daughters, Margaret L. Beisecker, and Mrs. Dorothy Horvath, of Ellwood City, and three sons, Carl P. of Pittsburgh, Hilmar E. and Lewis E. of Akron, Ohio.

Funeral services were conducted at St. Paul's Church, Ellwood City, by Pastor Richard L. Korber and the Rev. F. H. Daub-

nspeck. Interment was in Locust Grove Mausoleum.

DR. GEORGE H. RHODES, 77, retired ULC pastor, died Aug. 8 in Albemarle, N. C. A native of Wayne County, Pa., he was a graduate of Muhlenberg College and Philadelphia Seminary. He received an honorary D.D. degree from Lenoir Rhyne College.

Dr. Rhodes served Women's Memorial Church, Pulaski, Va.; Grace and St. Paul's churches, Rural Retreat, Va.; St. John's Church, Knoxville, Tenn.; was superintendent of the Virginia Synod, and for 22 years pastor of First Church, Albemarle.

He was a delegate at the constituting convention of the ULCA in 1918, served several terms on the executive committee of the North Carolina Synod, and held membership on the board of Southern Seminary, Columbia, S. C., and on the ULC Board of Parish Education. At the time of his death he was business and circulation manager of the *North Carolina Lutheran.*

He is survived by his widow, the former Mary Flower; a son, Dr. Paul H. Rhodes, of Denver, Colo.; and a daughter, Mrs. Albert H. Keck, Jr., of Hickory, N. C.

Funeral services were held Aug. 10 by Dr. J. White Iddings at First Church, Albemarle. The synod was represented by the Rev. Ernest Misenheimer. Burial was in the Albemarle Cemetery.

MRS. ADAH LIVINGSTON SWIHART, 73, wife of Dr. Clarence Newton Swihart, died May 18 at Nevada, Iowa.

Mrs. Swihart, a native of Cambridge, Iowa, was graduated from Lake Forest (Ill.) College in 1908. In 1918 she became registrar of Carthage College and taught in the education department. In 1927 she went to Midland College, then located at Atchinson, Kan., as dean of women, and in 1929 became dean of women at Carthage College.

In 1932 she returned to Nevada, Iowa, where her parents were residing. She married Dr. Swihart in 1951.

Funeral services were conducted at Memorial Church by Pastor E. P. Windman.

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IN CONCLUSION

SOMEBODY SUGGESTED recently that Mr. Khrushchev should be invited to tour the U.S.—visit a supermarket, an automobile assembly line, an Iowa farm—and get an impression of what happy, prosperous people we Americans are. That might be supposed to convert him into being a better neighbor.

This would be about as effective as bringing Pope Pius to visit some quiet midwestern town in hope of persuading the Roman Catholic Church to abandon its ambition to liquidate Protestantism eventually.

Communism is a revolution with very deep roots, completely committed to the conviction that it will win the world. We should not have illusions about what could be accomplished by bringing Mr. Khrushchev to the Eisenhower farmhouse in Gettysburg for a pleasant evening of conversation. Even if Mr. Eisenhower spoke as nobly as he did at the UN assembly this month, nothing would happen.

President Eisenhower gave the UN assembly good suggestions about clearing up problems in the Middle East. He might just as well have promised to supply every Arab with a bowl of wholesome Wheaties every morning for breakfast. The Russians aren't interested in reasonable efforts to clear up difficulties. They want to make trouble for the Western nations wherever they can.

THIS IS the situation we must live with. There's no use being hysterical about it. We live in a revolutionary era, when communism challenges capitalism, when the Asian and African nations are completing their rebellion against colonialism, and when (following the decline of Britain as a world empire) there is a power vacuum in international politics. Unless somebody makes a ghastly mistake by pulling the switch for World War III, this is the way things will be as long as most of us live.

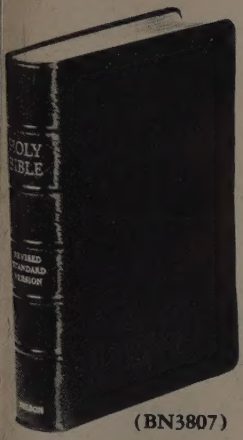
There are problems here and there which the Russians have their own reasons for being willing to clear up. They got out of Austria in an orderly manner. Our diplomats must be constantly exploring the Russian point of view to discover places where it may seem to be to our mutual interests to put out the fire.

Maybe that time has come in the Middle East. Perhaps the Russians realize they have built up Nasser too much, aroused forces they can't control, and made an Arab-Israeli war far too probable. If they have such ideas, they may endorse some of the U.S. Middle East proposals to prevent open combat, but it won't be a sign that they are beginning to like us.

EVERY REVOLUTION wears down in the course of time. After its basic purposes are achieved, the steam gradually leaks out. This may be a loss, because the world always needs new and powerful ideas. Protestantism, for example, was once a superb revolution in the religious life of western Europe, but has eventually tamed down.

If there is any world still here in the 22nd century, historians of that time may agree that communism brought favorable changes in some nations—such as Russia and China—which were primitive in their economic and political life. Things may turn out much worse than that, of course. To some extent it depends on how resolute and steady and generous we Americans are in the 20th century in living as we think God intends us.

—ELSON RUFF



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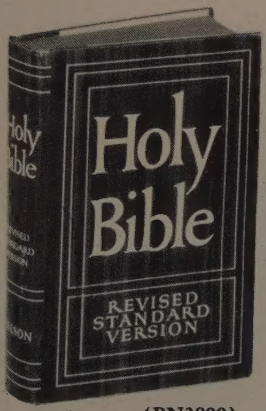

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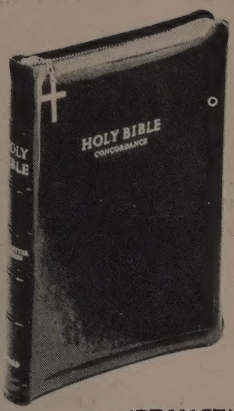

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